

Zion's Herald.

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Contents of No. XX.

	PAGE.
Editorial Paragraphs	229
ORIGINAL AND SELECTED PAPERS.—The Friend of God (Poem), by R. F. Fuller; A Letter of Trifles, by Rev. G. Prentiss; Christian Activity	230
Lost Sunshine (Poem); The Woman in Despair; Grieving the Spirit, an Incident; Roman Pearls	231
The Episcopal Address	232
OUR BOOK TABLE	233
EDITORIAL.—The General Conference	234
Report of General Conference	235
Report of General Conference	236
Report of General Conference	237
THE CHRISTIAN WORLD	238
OUR SOCIAL MEETINGS. THE FARM AND GARDEN. THE RIGHTEOUS DEAD	239
Church Register; Markets; Marriages; Deaths, &c	240

ARE YOU READY?—Are you ready for life, with all its multiplied cares and responsibilities, its trials and temptations, its adversities and afflictions, its sorrows and disappointments? Are you ready for death, its pains and weakness, its farewells and partings? Are you ready for the judgment, its review and its exposure of your inner life, as well as your outward acts and spoken words? Are you ready for that august tribunal where all must appear, to hear, from the lips of Christ, a welcome to the joys of heaven, or the doom or banishment which shall consign the soul to endless darkness and despair? Are you ready for eternity, its unchanging state, where probation with its opportunities of mercy will never reach you if they have been persistently neglected here, where if unsaved you must be lost forever, where those who have chosen sin and its pleasures in this world will reap a never-ending harvest of pain and woe? Are you ready to walk with the saints in light, ready to enter upon the employments and enjoy the society of the better land?

If you are not ready for these things, think most seriously how short the time for preparation or salvation; remember that it is alone through repentance towards God and faith in our Lord Jesus Christ and a holy life that you can get ready for the future. Let not another moment pass without giving your earnest attention to this most important work of life. Rest content with no state of mind short of assurance. You may have it. You must have it, or be lost.

"While God invites, how blest the day!
How sweet the gospel's charming sound!
Come, sinners, haste, O haste away!
While yet a pardoning God is found."

GENERAL CONFÉRENCE—OUR REPORT.—We give this week the fullest possible report of the proceedings at Chicago, bringing it down to the sixth day, Thursday, May 7th. For the benefit of a large circle of our readers we have given the opening exercises, including the prayers, so that all may join in a hearty *amen*. In subsequent numbers we will endeavor to be more concise; but at the same time, shall not omit anything of especial interest. The Episcopal Address may be found on page 232. The most exciting discussions of the past week have been on the ever uprising question of the colored man. When will the church and the nation relieve itself of this debate by taking the only possible way of escape, the complete obliteration of all distinctions based on the hue of the face? Not till this duty is done will God allow rest to his churches from this agitation. It sprang up on this wise: Bishop Simpson stated that an appeal case was sent up from the Washington Annual Conference, which needed reference to the appropriate Committee. Whereupon a proposition was made by W. Reddy that the names of the Washington and Delaware Conferences be entered on the roll call. Explanations were made by the Secretary as to the ground of the omission. It was shown that they had been created by the last General Conference, and their boundaries are defined. The decision was postponed till the hearing of the Episcopal Address. Quite a large number of petitions for Lay Represen-

tation have been presented, and a few against it. The organization of the Committee showed the strength of the advocates on the floor—thirty-nine votes being cast for the candidate of the advocates of Lay Representation, and nine for the candidate of the opponents.

Thursday was occupied with the speech of Dr. Curry, on the reception of Delegates from the Southern Conferences. It was over two hours in delivery, and made a profound impression on the Conference. It made many strong points against their reception, though it also failed to convince many, if not most of the body. It claimed the right to organize Conferences without representation, both in law and fact, and that such were the Conferences authorized by the last General Conference in the Southern territory. He was eloquent in his appeal to the Conference not to transgress its fundamental laws out of sympathy to these brethren. His speech is generally commended for its ability. The debate was continued through Friday and Saturday, by Drs. Peck, Haven, Wheeler and Porter, without coming to a decision on the question.

THE OVERTHROW OF THE IRISH CHURCH.—The downfall of Disraeli ensures that of the Irish-English Church establishment. The short-lived Premier declared in his dying speech that its destruction would also lead to the complete domination of Romanism in Ireland, and the overthrow of the English established Church. Yet despite these not ill-grounded declarations, and direct opposition to the wishes of the Queen, the Parliament by more than sixty majority confirmed its previous action, and demanded the extinction of the Irish Church and the dissolution of the Tory Government. This is a great step forward; a step that through whatever of darkness leads to inevitable light. The British Church is hampered with the armor of the State. Ritualism and Skepticism, twin daughters of false religion, like Milton's progeny of sin, are ever devouring her vitals. Were it not for the recuperative powers of the faith of her humbler disciples, she would have long since been utterly corrupt and extinct. This union is coming to an end. The fall of the Irish dooms the English Church. Gladstone, the pet and glory of Oxford, tory of tories, and high-churchman of high-churchmen has cast both, with a smile and a gay word, into destruction, not for the sake of office, but because of the necessity of the hour. He may be ambitious, but it is not his ambition that creates this course. It is the force of events—the tide of the times his tiny shallow skims. He leads the nation, but is led by God. State churches must die and will die. When England's establishment, the strongest and richest in the world, disappears, all others will inevitably follow.

Nor will it, as the half-breed Jew threatens, result in the dominion of Rome. Rome cannot be sole sovereign where she holds not the sword. Ireland free from an enforced faith, one petty haughty Protestant Church no longer being the insolent despiser of its larger and better sisters, there will be a league of true Christian churches against the common foe, and Ireland will be redeemed by the love and zeal of the humble and harmonized disciples of the Saviour. Gladstone's hopes are better founded than his rival's fears. The Lord reigneth in this act. He will make this step contribute to the uplifting of Ireland from its degradation of centuries, and the utter overthrow, not of Irish Protestantism and Christianity, but of the antichrist of Rome.

LORD BROUHAM.—The most important item of European news the past week, was the death of Henry Lord Brougham, which took place at his residence at Cannes, in the South of France, on the 9th inst. He was in his ninetieth year, and died easily, falling into a pleasant slumber, from which he never awoke. For over half a century Lord Brougham has been one of the most prominent men of the age; in his advocacy of liberal measures of reform, education, and the amelioration of the lower orders of society, he may be said to have been enthusiastic. He was born and educated in Edinburgh, which city he left in 1807, to commence his brilliant career in London as a legal practitioner. In

1810 he entered Parliament, and about thirty years after he was created a peer of the realm. Since 1834 his public life was of a desultory nature. He had a versatile genius, being no less remarkable for his scientific than for his political labors. He was brilliant, bitter and eccentric; a man more to be feared than admired, and more to be admired than loved.

THE TRIAL.—As we go to press the misty veil of uncertainty hides, or rather obscures the future of the Impeachment Trial. The issue, however, is made up, and the case of the people against Andrew Johnson is closed. The brilliant peroration of Mr. Bingham's speech, on the 6th, stirred the patriotic feelings of the audience, so that a cheer was the result, for which the galleries were ordered to be cleared by the Chief Justice. The crowd showed their indignation by a storm of hisses, and then reluctantly complied with the inexorable demands of "authority," which, however, may be as "little and brief" as that in which Shakespeare says the angels weep to see some men clothed.

THE LICENSE LAW.—This wretched attempt at legislation is producing its legitimate fruits. No one can read the columns of the daily papers without being thoroughly convinced that drunkenness and crime are on the increase. The fact that from the November election up to the first of April ult., 2,779 liquor shops are known to have been opened in the State is a sufficient explanation for the increase of crime. Never, for the two hundred and thirty-five years, since 1633, when attempts were made to regulate the traffic in intoxicating liquors, has there been such a perfectly senseless and wicked license law among the statutes of the Commonwealth; never one that was fraught with more mischief to the people. As the friends of prohibition predicted, this law amounts to free traffic, it was meant for nothing else. Surely the moral sense and religious convictions of the good people of Massachusetts will not long endure this return to the worst features of our most besotted times. The only comfort that can be taken in the contemplation of this law, is in the assurance that it is destined to find an early and ignominious grave. Let all good men unite to kill and bury it.

INFANT'S HOME.—It is proposed to establish a State Infant Asylum for poor and abandoned infants. It ought to be instantly done. No class suffers more or deserves more. The work has been inaugurated, and subscriptions are desired. Mr. Geo. S. Hale, 4 Court Street, is the Treasurer. Their only refuge thus far has been the almshouse. May they soon have a comfortable home. We hope a children's asylum will be joined with it. The little boys and girls one sees at Bridgewater and Tewksbury only too faithfully reproduce Oliver Twist and Smike. They have a very wretched look. Why not in both cases follow the course of the Little Wanderers and Five Points Institution, and distribute them among the families of the land? If people will not or do not have children of their own, they will be glad to take these outcasts to their arms. Any asylum that is not distributing will miss its mission.

ANOTHER STRAW.—At Sturgis, Mich., the ladies were requested to give an informal ballot on the prohibition clause in the Constitution. One hundred and twenty marched in procession to the polls, and deposited their votes; one hundred and fourteen for prohibition, and six against it. That is a fair specimen of what it will be in the good time coming when they can legally co-operate in upholding the laws. This clause failed by only 10,000, while the rest of the Constitution was lost by over 40,000 majority. We fear the woman's ballot would not have secured the negro's.

"**ZION'S HERALD** is the most orthodox Unitarian paper we receive."—*The Church Union*.

The Church Union is the most unorthodox evangelical paper we receive.

THE FRIEND OF GOD.

BY R. F. FULLER.

"The friend of God," distinguished praise
And highest honor man may claim!
No monument that conquerors raise
Inscribes so great and good a name.
The friends of God, in one way, we
And all men are, while He's our friend,
Whatever our return may be,
From the beginning to the end.
Each good and perfect gift must flow
From the free fountain of His love;—
The source of all we have, below,
And all we hope to have, above.
But ah! can we His friends be called?
Against the mighty, in his cause,
Unbought by bribes and unapprised,
Have we upheld his holy laws?
Have we his friendship ne'er betrayed
With word profane or deed unkind?
Nor, by the power of passion swayed,
To reap the whirlwind sowed the wind?
Two hosts, with banners high unfurled,
Against each other earth divide;
One is the church, and one the world;
Where are we on the Saviour's side?

A LETTER OF TRIFLES.

BY REV. GEORGE PRENTICE.

I sometimes wonder if your readers do not, once in a while, grow weary of the incessant talking and writing on great themes, and long for what is simpler and plainer. Doubtless they would not if the talking and writing were any way worthy the themes, but alas! the strain it would put on a man to handle them as they deserve. Which is worst, to write trifles on great subjects or to be great in trifles? I doubt not that many of your readers are ready to say that, when it comes to trifles, they keep clear of them. Very well! but do they keep clear of you? Are they not very important to you and to the world? Pascal's way of putting this thought is well known,—Had Cleopatra's nose been a quarter of an inch longer, Antony had kept the world. If some quite credible evidence may be received, a trifle too much fog had more to do with the Austrian defeat at Sadowa than the Prussian needle-guns. M. Thiers makes you feel that a long, almost inexplicable series of trifles more than fifty years ago unmade Napoleon and made Wellington. Napoleon was a trifle less active, the marshals not quite so elastic in their movements, the rank and file a trifle dull in their enthusiasm, a slight error or two in judgment, a mistake about an order, a bit of ground not well understood; hence the mortal agony known in history as Waterloo, the Allies in Paris, the abdication, exile and lonely death! Only the absence of one of those trifles, and most of the subsequent history of Europe might have been different. I was down at Leipsic a few weeks ago, and saw the peaceful little brook whose bridge a confused French officer blew up the trifle of a few moments too soon, and then came chaos and black death among them, and thousands were made captives. That trifle of a few moments did what 300,000 foes and 2000 hostile cannon could not do in the three horrible days of the fight, viz., put them into a panic and a rout. But, dear me, I began about trifles, and what are these?

So you asked that question before I did, did you, Miss Lighter-than-Vanity? Well, don't get into a pet, for I am really going to talk about things that will amuse you. You believe in the importance of trifles as much as I, do you? and in this are quite after my own heart. Should you not take it too unkindly, I would confess that I fear you believe in them more than I, since your life is all trifle (though a tremendous trifle), and as for being after my own heart, may that useful organ always be before you—by a long interval.

One of the first books about Europe that I ever read, was "Durbin's Observations in Europe." That was twenty years ago, and I have not seen the volume since, but let any curious body hunt it up and see if he does not find that the eloquent secretary tried to order a dinner in a few hours, and got laughed at (he says he didn't but he did) by his pretty little landlady for ordering dinner eight days ahead. Such blunders are not uncommon for the uninitiated. A traveled friend told me that, being asked in Germany if he could speak German, he answered, "O yes, a small" (ein kleines;) and a German schoolmaster in Dresden, when I asked if he could speak English, returned answer, "A few." A young foreigner went into a restaurant in Berlin and ordered English beef-steak. "Yes," said the waiter, and started off. "But," said the stranger, "it must be 'ohne Tsweifeln'" (without doubts). The waiter stared a little, and assured his customer that it certainly should be so. In due time a delicious steak garnished with smothered onions was brought. The hungry man snuffed and looked angry; "didn't I say," he asked in

an offended way, "didn't I take pains to say, 'ohne Tsweifeln,' and here it is all 'Tsweifeln.' I suppose the waiter took him for a lunatic, but he remonstrated in helpless patience, "Isn't the beef-steak there 'ohne Tsweifeln?'" It is all 'Tsweifeln,' said the would-be-eater, and he took up the bill-of-fare to fortify his position. He found by this that he had missed the right word, and instead of getting a steak without "Tsweifeln," (onions) he had got one without "Tsweifeln"—doubts. These mistakes in the pronunciation of words are very comical. An American Professor asked some German lads what they slept on. "On a bed, of course." "Yes, but on feather beds or on 'matrosen'?" The boys laughed, and there was some trouble getting the other to see that he had used the word sailor's "matrosen" where he meant to use mattresses, "matratzen." Sometimes mistakes arise from the fact that words which mean much the same thing have yet little shades of distinction, or that the same word has different senses when applied to different things. The word "fromm" is a good instance of the latter. Applied to men it means pious, to beasts gentle—"Ein frommes Pferd," signifying not a pious horse but a gentle one. Of the former style of errors, a laughable instance was lately told me. An Englishman some years ago was studying the German language in Leipsic. Being invited out one evening, he could not go on account of his wife's illness. He chanced to meet the lady from whom the invitation came at another evening party. He went to her at once and apologized for his absence: "My wife was sick," said he, "and I had to stay at home and be the 'Amme,' meaning to say nurse. To his surprise the whole company broke out in peals of laughter. His surprise kindled to indignation. "What are you all laughing at?" cried he, "it is all right, I tell you, I know it is, I looked in the dictionary on purpose before I came; I was the ~~Amme~~ Amme ~~Amme~~ Amme ~~Amme~~ Amme;" he repeated it carefully as he began to think he must have pronounced it incorrectly. "I was the 'Amme,' I tell you." The merriment on the German side and the anger on the English grew apace; nor was it for sometime longer possible to explain to him that ~~Amme~~ indeed means nurse, but a particular kind of nurse—wet-nurse.

Of course things are worse where you cannot understand others or make them understand you. Two Americans came here to Halle a while ago and set off in company, room-hunting. They saw a little paper hanging in a window and announcing that rooms were to be had there. "Shall we go in?" "Yes." Enter both, and as they enter, off goes the door bell like a watchman's rattle. The bell was so obstreperous that they would have willingly beat a retreat, but Madame appeared settling her tidy cap as she came. No escape being now possible, they faced their fate with professorial dignity. "You begin," whispered the elder to the younger. Thus prompted, the latter began bravely. "Have you rooms to let?" Madame gets puzzled and rattles away faster and more noisily than her door bell. Junior repeats his inquiry, Madame her torrent of words. Junior tries again and has the previous success in educating a stream of hasty words. Junior blushes, thinks less of his skill in German than he had done, looks appealingly to Senior. Senior, too, thinks less of Junior's German than he had done, feels an inward conviction that he can do better, clears his throat and tries: "You have rooms to let, Madame?" He isn't sure but thinks Madame asked if he was not a Russian. However, she probably guessed their errand, for beckoning them to follow, she led the way to her furnished rooms. She made them understand that these were to let. But here a new difficulty arose. Senior had passed a night or two under a German bed, and had resolved never to do it again. He described it as lying awake all night to keep your bed on you. Accordingly he made up to the bed and undertook to make Madame understand that the upper bed must be taken away. He lifted it up, shook his head at it, and hinted a wish to pitch it out of the window. At this Madame looked grave, thinking perhaps that she would rather see him pitched out. The snarl grew inextricable, and finally a third party was called in to act as interpreter.

In the first days of my stay in Berlin, something like this chanced to me. Out of Neue Friedrich Strasse several streets go leftwards, as you come from Unter den Linden, over the Spree by bridges. I was looking for the New Exchange which I had been told is an architectural wonder. Passing one of the bridges, I had got well on my way over, when I heard the most remarkable sputter of words behind me. It was clearly a woman's voice, and she was angry. I turned to see what it might be. Meanwhile she had come up with me, out of breath, red in the face, but by no means out of words. How they did come! The Kilkenny cats were never in a more complex and strident snarl. And all this meant for me; there was no mistaking that. Unconscious of wrong and quite conscious of the awk-

wardness of being stared at by all the passers by, I tried to expostulate. "What do you want?" Another stream of words worse than Babel and Andy Johnson together. I was perplexed, and thought it best to turn on my heel and calmly leave her. I did so, and she came after me like a nest of angry hornets. Never did I hear such a roar; everybody stared; it was worse than Babel, Andy Johnson and Congress, all in one. How long this would have gone on and where it would have ended, I don't know, had I not chanced to see a man paying toll back at some distance. I had innocently walked by without paying just one cent toll. I think I know how a thief feels when caught. I told my poor tormenter that I didn't know that it was a toll-bride and that she had talked so fast that I could not comprehend. "You knew well enough," said she, "and you understood every word." If it is a sore trial to have to speak in a foreign tongue when you would like to scold a little, it aids a man in keeping cool. I paid my toll, still protesting that I had meant no evasion of my responsibilities. But I could get no credit for good intentions. Just here a well-dressed traveler took up my case with due vigor. "Don't you see from his speech that he is a foreigner, you ill-bred thing, you?" On he went, till his voice filled all the street, his face was red as fire, and he shook his fist in the very faces of his discomfited foes. Meanwhile, I slipped away unnoticed from the spot.

CHRISTIAN ACTIVITY.

In the church of Christ there have ever been idlers as well as workers, and, which makes the fact the more deplorable, the idle have generally appeared to think that inactivity became them, that they were born into Christ's kingdom, not babes, to be nourished and strengthened, and disciplined by multifarious religious labors, but babies, to be all their lifetime toddled, and fed with milk, and lulled to rest on a pillow. For such friends as these Christ has no smiles. To such as these the Gospel holds out no promises. The penny is for him that has wrought in the vineyard; spiritual bread is for those who do spiritual work; the palm is for such as have run in the race; the crown of life for those who have fought and overcome. Christ's church is not an automaton, but a body, whose every member and fibre is to be energized. It is an army, whose battles have no pause, and whose wounded are to be healed on the field.

Just what and how much work each individual Christian is called to do, must be determined by his circumstances and capabilities, his endowments and his culture. There are certain kinds of activity, however, that are required in all Christians. One or two such we will specify.

Personal effort for the salvation of souls, for their conversion and sanctification, is one of these. The evangelizing, the missionary element of Christian character, is not fully displayed in the giving of money for the conversion of far-off heathen, the support of religious institutions at home, the prayers, exhortations, testimonies and songs of social meetings. These things are essential, but they are not all. The lost are to be sought; they are to be individually hunted up; and in the ear of each are to be whispered such words as the particular case demands. There are many shrinking from direct personal appeals to sinners, who by one hour of such effort would do more for Christ than they now accomplish by the prayers and exhortations of a twelvemonth. John Wesley showed the same enthusiasm in telling a child of the love of Jesus, that he did when in Gwennap amphitheatre he preached to ten thousand people at once.

But how many there are that do not even labor in the prayer meeting! Christ is infinitely good, but no one ever hears so from their lips. Multitudes throng the way to death, but these never shout, "Pause! there's danger ahead! Religion is for them only a free ticket to heaven, and if they are *dead-headed* through, their aspirations are satisfied. The trouble is, that they have crowded the Christ out of their hearts,—if indeed he was ever truly welcomed in,—and so there is nothing to create within them a burning earnestness to save others. Where Christ is, there will his love assert itself. The spirit of Christ counts life worthless, though its pleasures be innumerable, in comparison with the interests of souls; and "if any man have not the spirit of Christ, he is none of his."

All Christians, without exception, are imperatively called to promote by every possible means every species of moral reform. In all moral enterprises the church should lead the way. Every Christian minister should be an apostle of reform. There is no man, woman or child, but has a part to play in every moral movement. Temperance, social purity, political honesty,—no member of Christ's church is excusable, who does not do all he or she can to promote these. By prayer, speech,

social influence and the ballot, man is to do what he can. The use of the first three of these agencies is required of woman also, and that of the last will be, so soon as our legislators deem her as wise as the sons whose minds she has formed.

With especial emphasis does the cause of Prohibition, throughout all New England, now demand the attention and the labors of all Christ's friends. Pray for it! Work for it! This cause is Christ's own. Let not his people be either ashamed or afraid of it. Its very defeats are preludes to final and most glorious victory. "God's errands never fail!"

LOST SUNSHINE.

Our house is emptied of delight;
It is no more the house of joy
That once shone with his presence bright,
That echoed to his laughter light,
His bounding step upon the stair,
His joyous accents everywhere—
It is no more our home, without our boy.
All's gloom, although the sunbeams glow
On yonder churchyard tomb and cross
(So near, so far!) and silence, though
His brothers' footsteps come and go,
And voices, that are dear to me
(As living voices e'er can be)
Too young to know the greatness of their loss.
Ah, room wherein our dear one lay!
As sacred as the sacred fane
Wherein he loved to kneel and pray—
The good seed ripened day by day;
I watched it in the ear, the blade;
And when upon his death-bed laid
He reaped the harvest of God's golden grain.
O, many form that never more
Shall swell this yearning heart with pride!
O, kindly face that always wore
Its best for me!—I watch the door,
Half-hopeful; through the window gaze;
My sorrow gives me such amaze
At times I have to whisper: "No, he died."
The landscape now has lost its charm,
The home view he was wont to prize;
(Ah, how he loved each field and farm!)
The very air now lacks its balm;
The pulse of ears upon the lake
Is silent; and his gun can wake
No echo; a mist ever hides our skies.
Yet dwells he in some heavenly home
Far fairer; and about him lie
The plains of heaven. Let us come
In thy good time, where grief is dumb;
Not as with us, Lord, who lack speech
The depth of our distress to reach,
But where thou wilst the tears from every eye.
My boy, my Bayard without stain,
Whom the world loved, yet soiled not;
We would not have you know our pain,
Else you would feel it; but would fain
Still think (forgive us) though you be
In Jesus' breast, that you and we
Have yet some bond of sympathy,
That somehow, Sweet, we are not quite forgot.

—Chamber's Journal.

THE WOMAN IN DESPAIR.

When H. W. Beecher was settled over his church in Indianapolis, he was sent for to visit one of his members who had fallen into what is called a state of despair.

This woman had for many years led a devoted and happy Christian life; but now the mysterious strings of mind had become tangled and strained within her, and her disorder had taken on the form of temporary opposition to religion. She told Mr. Beecher that she was not, and never had been a Christian; that she did not want to read, or even to see the Bible; that she could not pray, and did not wish to, and that she was, in fact, a miserable, lost soul.

After talking a little with her to no purpose, Mr. Beecher said, "Well, madam, I can do nothing for you unless you will promise to do as I bid you."

She signified her willingness to be guided by him.

"But," said he, "you must give me your solemn promise to do exactly as I say."

After a little hesitation she consented to make the promise.

"Give me your hand," said he. She gave it, and he made her repeat after him a very stringent obligation to obey the commands he was about to lay upon her.

The stupor of her despair was a little shaken by the agitation caused by so singular a proceeding; and when her pastor, speaking with great authority, said:

"Now, I command you not to stay shut up in the house, but to go out often into the sunshine; and I command you not to go near a meeting; not to read a word in the Bible; not to utter nor even to think a prayer until you see me again." She was really startled into crying out, "O! I'm afraid 'tis wicked to promise that!"

"Ah!" said Mr. Beecher, firmly, "too late for regrets. Your word is pledged, and I hold you to it." She yielded, and settled back into her stupor and gloom. Mr. Beecher kept away from her purposely; but before many days he was sent for in the greatest haste. He hurried to the woman's house, and almost before he entered it, she called out to him,

"Make haste, I want to pray; I shall pray; I can't help praying. Tell me quick, won't you release me from my promise?"

"Why, do pray, if you want to," said Mr. Beecher,

with one of his sly smiles. "I release you from your promise."

Tears and prayer of heartfelt feeling soon swept away like a flood all the good sister's despair; and no more was heard about her lack of interest in religion. This was the effect that had been expected when the promise was exacted.

Would it not serve better in other similar causes than so much talk—such efforts to reason with minds out of reason's control as are made with persons in despair? One woman in this state was cured by being nearly drowned in cold water. It was, however, a severe remedy. She was fastened into her chair, and pail full after pail full thrown on to her, until she shrieked for mercy to both God and man. After this she could pray well enough; and all her religious horrors vanished.

GRIEVING THE SPIRIT—AN INCIDENT.

Many years ago one of the western churches was blessed with a gracious visitation of the Spirit. It was something of a pentecostal season. The people of God were greatly strengthened, and made to "rejoice with joy unspeakable and full of glory." Sinners, too, were deeply aroused. The convicting and regenerating power of the Spirit was wonderfully manifested in their hearts. Very many who had till recently loved their sins, now had "a new song put into their mouths, even praise to our God." Among those who became concerned for their souls were two interesting young men. They were special friends and companions of each other. One of them especially was under the most pungent convictions, crying with the earnestness and ingenuousness of the jailer, "What must I do to be saved?" The other, too, was deeply concerned, and anxious upon some terms, to escape perdition and enjoy future happiness. They pledged themselves to seek the Saviour without delay—to avail themselves of all the means within their power to aid them in this blessed work.

At the next invitation extended to the anxious to go forward, the more deeply convicted of these youths rose promptly and took his place among those who were seeking the Saviour. By this act he had committed himself in favor of his new resolve. He was now earnestly seeking the Lord. Nor did the "exceeding great and precious promises" made to such long remain unfulfilled. He made an unreserved surrender of his heart to God, and "peace like a river" flowed into his soul. He lived many years afterward, adorning the Christian character by his godly walk and conversation.

The other young man, at the call for those who were seeking salvation, also rose to take his position among the inquirers. But though he was convicted, even deeply agitated, yet had a "divided heart." He still loved his sins, and was loath to give them up. There was a conflict within. The Spirit of God, through the instrumentality of the word, was leading him to the cross. The native enmity of his heart and the machinations of the great destroyer were at war with the Spirit's influences. The conflict must be instantly decided. The most critical moment in that man's existence had arrived. And, not being willing just then to give up the world and submit his soul to Jesus, he decided in favor of his great enemy. On making this sudden and determined resistance to the Spirit, he stopped, after having advanced a few spaces toward the altar of prayer, and took his seat. It was indeed a bold and presumptuous act, under solemn circumstances.

And what were the consequences? The Spirit instantly forsook that anxious heart. The countenance no longer clouded with anxiety, at once resumed its former placid appearance. His convictions of sin were gone—nor did they ever return! He was often afterward in the midst of revival seasons, but no salutary impressions could be made on his mind. After living for many years a thoughtless, hardened man, he has passed into the world of spirits.

"Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." "My Spirit shall not always strive with man."

ROMAN PEARLS.

THE GRAVES OF SHELLEY AND KEATS.

The Basilica San Paolo fuori le Mura surpasses everything in splendor of marble and costly stone—porphyry, malachite, alabaster—and luxury of gilding that is to be seen at Rome. But I chiefly remember it because on the road that leads to it, through scenes as quiet and peaceful as if history had never known them, lies the Protestant graveyard in which Keats is buried. Quite by chance the driver mentioned it, pointing in the direction of the cemetery with his whip. We eagerly dismounted and repaired to the gate, where we were met by the son of the sexton, who spoke English through the beauteous line of a curved Hebrew nose. Perhaps a Christian could not be found in Rome to take charge of these heretic graves, though Christians can be got to do almost anything there for money. However, I do not think a Catholic would have kept the place in better order, or more intelligently understood our reverent curiosity. It was the new burial-ground which we had entered, and which is a little to the right of the elder cemetery. It was very beautiful and tasteful in every way; the names upon the stones were chiefly English and Scotch, with here and there an American's. But affection drew us only to the prostrate tablet inscribed with the words, "Percy Bysshe Shelley, Cor Cordium," and then we were ready to go to the grave of him for whom we all feel so deep a tenderness. The grave

of John Keats is one of few in the old burying-ground, and lies almost in the shadow of the pyramid of Caius Cestius; and I could not help thinking of the wonder the Roman would have felt could he have known into what unnamable richness and beauty his Greek faith had ripened in the heart of the poor poet, where it was mixed with so much sorrow. Doubtless, in his time, a prominent citizen like Caius Cestius was a leading member of the temple in his neighborhood, and regularly attended sacrifice: it would have been but decent; and yet I fancied that a man immersed like him in affairs might have learned with surprise the inner and more fragrant meaning of the symbols with the outside of which his life was satisfied; and I was glad to reflect that in our day such a thing is impossible.

The grave of our beloved poet is sunken to the level of the common earth, and is only marked by the quaintly lettered, simple stone bearing the famous epitaph. While at Rome I heard talk of another and grander monument which some members of the Keats family were to place over the dust of their great kinsman. But, for one, I hope this may never be done, even though the original stone should also be left there, as was intended. Let the world still keep unchanged this shrine, to which it can repair with at once pity and tenderness and respect.

A rose-tree and some sweet-smelling bushes grow upon the grave, and the roses were in bloom. We asked leave to take one of them; but at last could only bring ourselves to gather some of the fallen petals. Our Hebrew guide was willing enough, and unconsciously set us a little example of wantonness; for while he listened to our explanation of the mystery which had puzzled him ever since he had learned English, namely, why the stone should say "writ on water," and not written, he kept plucking mechanically at one of the fragrant shrubs, pinching away the leaves, and rending the tender twig, till I, remembering the once-sensitive dust from which it grew, waited for the tortured tree to cry out to him with a voice of words and blood, "Perché mi schianti?"

THE CAMPAGNA.

Walking from Overbeck's house, two of us parted with the rest on the steps of the Church of Saint Maria Maggiore, and pursued our stroll through the gate of San Lorenzo out upon the Campagna, which tempts and tempts the sojourner at Rome, until at last he must go and see—if it will give him the fever. And, alas! there I caught the Roman fever—the longing that burns one who has once been in Rome to go again—that will not be cured by all the cool contemptuous things he may think or say of the Eternal City; that fills him with fond memories of its fascination, and makes it forever desired.

We walked far down the dusty road beyond the city walls, and then struck out from the highway across the wild meadows of the Campagna. They were weedy and desolate, seemed by shaggy grass-grown ditches, and deeply pitted with holes made in search for catacombs. There was here and there a farm-house amid the wide lonesomeness, but oftener a round, hollow, roofless tomb, from which the dust and memory of the dead had long been blown away, and through the top of which—fringed and overhanging with grasses, and opening like a great eye—the evening sky looked marvelously sad. One of the fields was full of grim, wide-horned cattle, and in another there were four or five buffaloes lying down and chewing their cuds,—holding their heads horizontally in the air, and with an air of gloomy wickedness which nothing could exceed in their cruel black eyes, glancing about in visible pursuit of some object to toss and gore. There were also many canebrakes, in which the wind made a mournful rustling after the sun had set in golden glitter on the roofs of the Roman churches, and the transparent night had fallen upon the scene.

In all our ramble we met not a soul, and I scarcely know what it is makes this walk upon the Campagna one of my vividest recollections of Rome, unless it be the opportunity it gave me to weary myself upon that many-memoried ground as freely as if it had been a woods-pasture in Ohio. Nature, where history was so august, was perfectly simple and motherly, and did so much to make me at home, that, as the night thickened and we plunged here and there into ditches and climbed fences, and struggled, heavy-footed, back through the suburbs to the city gate, I felt as if half my boyhood had been passed upon the Campagna.

OLD ROMANS AND MODERN AMERICANS.

Regarding the face of Pompey's statue in the Spada Palace, I was more struck than ever with a resemblance to American politicians which I had noted in all the Roman statues. It is a type of face not now to be found in Rome, but frequent enough here, and rather in the South than in the North. Pompey was like the pictures of so many Southern Congressmen that I wondered whether race had not less to do with producing types than had similarity of circumstances; whether a republican based upon slavery could not so far assimilate character as to produce a common aspect in people widely separated by time and creeds, but having the same unquestioned habits of command, and the same boundless and unscrupulous ambition.—*Howell's Italian Journeys*.

TO SPEAK for Jesus, to toil for Jesus, is the one law for all; well, if we can, ill, if we must. Would a man who saw fire bursting out from his neighbor's windows refuse to shout the alarm because the city bells could sound it louder and farther? We are environed by a mighty conflagration. A world is burning. The flames of God's wrath are sweeping on to consume the impenitent; and all who have found sanctuary in the Gospel must help to swell the warning cry—the voices of the few responding in chorus to the more thunderous bells of the pulpit.

THE EPISCOPAL ADDRESS.

DELIVERED MAY 3d.

To the General Conference of the Methodist Episcopal Church:

REVEREND AND DEAR BRETHREN: Grace be unto you from God the Father and from the Lord Jesus Christ.

Assembled in General Conference as the chosen Representatives of the Methodist Episcopal Church, we extend to you our fraternal and most cordial salutations. We also invoke for you and upon you the blessing of the Great Head of the Church, humbly beseeching Him that in His fatherly goodness your lives and your health may be mercifully preserved during the period of your deliberations, and that your families and pastoral charges may, in your absence, be watchfully guarded by His gracious Providence. Entrusted with the highest interests of the Church, invested with powers involving vast responsibilities, and exercising an influence which must affect even the most distant fields of labor, we earnestly pray that the Divine presence may constantly be in your midst, and that you may be endowed with that wisdom which alone can preserve from error, and direct to conclusions which God will approve.

THE WORLD OUR PARISH.

Never in the history of the church has a General Conference convened under circumstances more favorable than those which attend this fifteenth quadrennial session of your venerable body. The place of its assembling, farther west than at any previous period, this city, so recent in date, of such wonderful growth, located on the shore of a beautiful inland lake, yet reaching its arms of commerce to distant parts of the globe, seems in harmony with our branch of the church, to which God has given such rapidly extending boundaries. Already its Annual Conferences reach from the Atlantic to the Pacific, spreading alike over the immense prairies and the towering mountain. It has not only kept pace with the advancing columns of population on this continent, but, claiming the world for its parish, it has organized its conferences in Africa, Europe and Asia.

The time has peculiar interest as marking an era in our history. The first century of American Methodism has just closed. Before us pass in review its small beginnings, severe oppositions, hard contested fields, its moral heroes, its fearless utterances, songs of joy and shouts of triumph. As in the presence of such "a cloud of witnesses" we meet in the first General Conference of our second centenary. What may lie in the future no human eye can see, but we look forward in hopefulness and faith. The same grand and glorious doctrines of a free and full salvation which our fathers proclaimed still resound from all our pulpits. To fallen and sinful humanity is offered a Divine Redeemer, whom, despite of all the cavillings of infidelity and "the oppositions of science falsely so called," we rejoice to hail as "very God" and "very man," the Lord of Hosts, the King of Glory. We have the same usages and the same instrumentalities. The class meeting and the love feast, the itinerant system, and the general superintendency are elements of power with us as with our fathers.

NATIONAL CONDITION.

In our national condition a vast change has occurred since our last assembling. Then a fearful war was devastating a large portion of our land. More than a million of men were under arms, and in frequent conflict. Peaceful avocations were interrupted, many a home was vacant, and many a heart was sad. Dark clouds threw their shadows over the future, and the nation's life seemed in peril. Now we meet rejoicing in the salvation which God has wrought. The voice of war has been hushed and its tumult has passed away. The unity of our nation has been secured. Human slavery, that great crime against humanity and God, has perished in the struggle which itself commenced, and freedom, peace, and prosperity are beginning their triumphant reign in every part of our land. Doors long closed against our ministers and our services are now thrown open, and the down-trodden and oppressed are joyfully welcoming the missionary and the teacher.

STATE OF THE OLD WORLD.

The world is feeling the impulse of great ideas. Not only are the thoughts of freedom wafted from our shores, stirring the hearts of the masses in Europe, but slumbering Asia with the weight of stagnant centuries upon her seems partly aroused, and the old Celestial Empire, which scorned to learn from Europe, is to-day bowing to receive lessons from America. Not our thoughts of government alone move the world. China knows America chiefly through her missionaries. It is the spirit of our free voluntary churches that gives inspiration to our citizens who represent us abroad. That same spirit is to-day shaking the Established Church in Ireland and in England; and when the connection of Church and State shall be severed in every land, when boasting ritualism and arrogant exclusiveness shall perish, the historian will turn to our shores to note the commencement of the movement, and will find that not least among the causes has been the wonderful progress which Methodism has made.

PERSONAL.

Since the adjournment of the last General Conference, Rev. L. L. Hamline, D.D., formerly an honored member of our board, has departed this life. Bishop Hamline was a man of genius, of culture, of varied learning, and of eminent piety. He possessed both a logical mind and a vivid imagination. He was a beautiful and forcible writer, and a natural and effective orator. During his ministry he spent seven years in the pastoral work, was for years editor of the *Ladies' Repository*, and for eight years a general superintendent or Bishop. At the close of his second quadrennial term of service, he found his health wholly inadequate for the arduous duties of that office, and he presented to the General Conference his resignation. From that time until the period of his death, he was a superannuated member of the Ohio Conference. In death he was more than conqueror.

We are also reminded that some beloved brethren who took part in our deliberations in the last session of the General Conference, have been called from to labor reward. Charles B. Tippet, Isaac Owen, Samuel Y. Monroe, and Henry M. Blake, will be remembered as among our most devout and honored laborers, men who endured toil, who stood in the van of our advancing hosts, and whose memory will be "as anointment poured forth."

As members of the Episcopal Board, we desire, in this public manner, to return thanks to Almighty God that, notwithstanding our labors have been abundant, and our travels have led part of our number almost around the globe, yet our lives have been spared, and no severe accident has happened to any of us. We have been permitted to attend all the sessions of the Annual Conferences, with but three exceptions, when there were providential hindrances, and to perform all the duties devolving upon us in the order of the church. We regret to say that the health of our colleague Bishop Baker, has been materially impaired. While on his way to the Colorado and Pacific Conferences in 1866, he was attacked with a disease which seriously affected his vocal organs, and which was followed by general debility. Though somewhat improved in health, he has been but partially able to resume his labors.

EPISCOPAL TOURS.

Having been appointed by the last General Conference as a delegate to the Wesleyan Conference of Great Britain, Bishop Jones, in 1865, attended the sessions of the British and Irish Conferences, and conveyed to them your salutations. He was most cordially received by those churches which he visited in your name. He will make his official report when desired by

the General Conference. Rev. Dr. Bowman, who had been appointed to accompany him, was, we are sorry to say, detained by domestic affliction.

Bishop Jones also presided in the Mission Conferences of Germany and Switzerland, and visited generally the missions in Germany, Switzerland, and Scandinavia.

In 1864 and 1865 Bishop Thomson made an extended tour to India and China, visiting and superintending our missions in those distant lands. Under the authority given by the General Conference, he organized the missions in an Annual Conference, December 8, 1864. His visit, we believe, was made a blessing to the missionary work, and an increased impetus has been given to our labors in those lands. On his return, Bishop Thomson also visited our Bulgarian mission in Constantinople.

In 1867 Bishop Kingsley visited our mission stations in Germany, Switzerland, and Scandinavia, and also held the mission Conference of Germany and Switzerland.

Arrangements were being made for one of the Bishops to visit South America, but learning from the superintendent of the mission that it would be premature, the contemplated visit was deferred.

NEW CONFERENCES.

In accordance with the action of the last General Conference a number of Annual Conferences have been organized. Among these are four German Conferences, the Central, Northwestern, Southwestern and Eastern. These are in successful operation, much to the satisfaction of our German brethren.

In that part of our Southern territory, heretofore not included in Annual Conferences, the following Conferences were organized under the specific authority given to the Bishops, viz: Holston, June 5, 1865; Mississippi, December 25, 1865; Tennessee, October 3, 1866; South Carolina, April 2, 1866; Texas, January 3, 1867; Virginia and North Carolina, January 3, 1867; Georgia, October 10, 1867, and Alabama, October 17, 1867.

In these Conferences 375 traveling preachers were appointed at the recent sessions, beside a large number of local preachers who travel under the Presiding Elders, and the membership was reported at 90,071. From information recently received, we have no doubt large accessions have since been made. In addition to the above, our work has been greatly enlarged in the States of Kentucky, Missouri and Arkansas, there having been during the four years an increase of 27,225 members, and 177 traveling preachers. If we add these returns to the Conferences above named, there is exhibited a total gain of 550 traveling preachers, and 117,326 members. These Conferences, earnestly desiring to make known to your body their condition and necessities, elected representatives under the form and directions for electing delegates. They will be present, and will ask admission as members of your body. This question rests wholly with you, and we deem it proper to say that, if in your wisdom, any mode for their legal admission can be found, such action would greatly advance the interests of the churches in the localities represented.

MISSION CONFERENCES.

Near the close of the last General Conference authority was given to the Bishops "to organize among our colored ministers, for the benefit of our colored members and population," one or more Mission Conferences, and to define their boundaries. Subsequently, on the same day, the General Conference defined the Delaware and Washington Conferences by names and boundaries. The rule of Discipline, requiring a probation of ten years, was so far suspended as to allow the Bishops to organize into Annual Conferences such colored local elders as had traveled two or more years under Presiding Elders, and were properly recommended. Under this authority, the Delaware Conference was organized July 28, 1864, and the Washington Conference, October 27, 1864. They now contain 101 ministers, and 26,487 members and probationers. This action of these Conferences was hailed by our colored ministers and membership with great joy, and has, we believe, been productive of much good. The ministers are becoming familiar with the mode of conducting business, and many of them are rapidly improving. At their recent sessions they elected representatives to this body, according to the forms of the Discipline for electing delegates. Whether these representatives should be admitted, you alone have authority to decide. In our judgment, the success of this work demands all the encouragement which the General Conference can properly give.

THE PASTORAL WORK.

Not only has the church been greatly extended by the organization of Annual Conferences, but with devout thankfulness we record that the divine blessing has been given in large measure to our pastoral work. The number of members and probationers has increased from 923,394 in 1863, to 1,146,081 in 1867, being an addition of 222,687, or the largest increase which has occurred, with a single exception, in any quadrennium in the history of the church. Part of this has arisen, as before stated, from the progress of the work southward, where a large number of those who had not been able to secure our services previously, gladly welcomed our arrival among them; yet by far the largest part of the increase has been by conversions.

MATERIAL INTERESTS.

The material interests show an addition equally remarkable. The number of church edifices has increased from 9,430 to 11,121—being an addition of 1,691 or an increase of about eighteen per cent. in four years. The value of churches in 1863 was \$20,830,554, and in 1867 it had swelled to \$35,885,439—showing an increase of \$15,054,885, or more than seventy per cent. in four years.

In the same period the increase in the number of parsonages was 717, and the increase in value was \$2,571,145—making a total increase in the estimated value of church property in four years of \$17,626,000. By turning to the Minutes of 1857 it will be seen that the total value of church property was then \$17,908,184—thus showing that in the last four years the addition to our church property was nearly equal to its value for the first ninety years of our history.

Part of this increase may have been caused by the general rise in estimated prices, and part by the erection of new churches; but the greatest proportion probably by substituting for primitive edifices those of more commodious size and of costlier structure.

CENTENARY FUNDS.

The last General Conference were pleased to direct the Bishops to appoint a committee of preachers and laymen who should designate "to what objects and in what proportion the money raised as Centenary Connectional Funds should be appropriated." This Committee met at Cleveland, Ohio, Feb. 22d, 1865, and its action has already been placed before the General Conference. It was found practically, however, that our people generally preferred local objects to connectional ones. Hence while some noble donations were made to the Mission House, to the General Educational Fund and to the Irish and German Funds, the larger part of the contributions were given to colleges and seminaries, and for the erection and improvement of church edifices and parsonages. The religious services were attended with more than ordinary interest, and in many places there were signal manifestations of divine mercy. The aggregate amount of the contributions for general and local objects is reported by the Central Centenary Committee at \$8,397,662. That portion which is for the General Educational Fund and for the Children's Fund is under the direction of the General Conference, and will require appropriate action.

EDUCATIONAL.

We are happy to say that the educational interests of the

church have been greatly prospered during the last four years. Many of our institutions, which were deeply embarrassed, have been relieved from debt. The endowment of others has been increased, and the general interest in the cause of education has been strengthened and extended throughout the church.

Our Theological schools are reported to be in a prosperous condition. The oldest of them, removed from Concord, is now known as the Boston Theological Seminary. It has been but partially organized in its new abode, but liberal friends are rallying around it, and it promises to take a high rank among similar institutions. The Garrett Biblical Institute has erected a beautiful memorial hall known as the Heck Hall, thus honoring the name of the Christian lady, who was first to urge the establishment of Methodist public worship on our shores. The chair made vacant by the death of Dr. Dempster has been filled by the Trustees, on the nomination of the Bishops, by the election of Miner Raymond, D.D. In all its arrangements this institution is in a state of great prosperity. To these has been added by the munificent liberality of Daniel Drew, esq., of New York, a third institution known as the Drew Theological Seminary, and located on a beautiful tract of land at Madison, New Jersey. A liberal charter has just been obtained from the Legislature of that State, placing the Seminary fully under the control of the General Conference. We invite your attention to a careful consideration of the question whether the guardianship of these institutions, having, as they do, for their object the education of the ministry, is sufficiently assured to the church.

There is, we think, less tendency to the multiplication of collegiate institutions than during the former periods of our church history, and there is a growing disposition to more thoroughly endow and sustain those which have been founded. Several new Seminaries have been established in different parts of our work, and generally, we think, under favorable auspices. We trust, however, that they will not be multiplied beyond the absolute necessities of the localities; or beyond the means and disposition of the church to sustain them. In the liberal patronage of our colleges and seminaries we recognize the strong purpose of the church to provide for the education of its youth. It is our imperative duty to watch over and to train those committed to our care that they may grow up attached to the doctrines and to the usages of Methodism.

PUBLISHING INTERESTS.

The publishing interests of the church, we are glad to say, are in a prosperous condition. The reports of the Book Agents, both at New York and Cincinnati, show a very large increase in the amount of sales during the last four years. For specific details we refer you to the reports of the agents, which have already been presented. With improved facilities and with an increasing demand for our publications, we anticipate that the future will show much greater enlargement.

The periodical press continues to be an element of great power. Its issues are prized, and the information diffused tends to foster an enlightened piety. We hope the day is not far distant when in every family our church papers will be found.

SUNDAY SCHOOLS.

Our Sunday Schools show an increase in number of children, amounting to 241,819, being some 18,000 more than the addition to our membership. The conversions reported also exhibit a large advance. New publications have been issued from the press, local libraries have been enlarged, and an increased interest has been awakened in the modes of instruction. The formation of Sunday School teachers' institutes has added to this interest, and has been of great service to the cause. How far additional encouragement should be given to this department of labor is worthy of your careful consideration.

TRACTS.

The Tract Report shows an increase both in collections and disbursements. A number of new tracts have also been added to the list. While much has been done, we think it worthy of your consideration whether there is such a systematic agency for the distribution of tracts as the interests of this department require.

MISSIONARY SOCIETY.

The receipts of the Treasures of the Missionary Society show an unparalleled increase during the past quadrennium. Notwithstanding the centenary contributions called forth in another direction the liberality of our people, notwithstanding heavy drafts were made in the earlier part of it for the Christian and Sanitary Commissions, and in the latter part for the Church Extension and Freedmen's Aid Society, yet so deep and abiding is the interest in the cause of missions that the contributions have more than doubled. The largest receipts of any previous quadrennium were from 1860 to 1864, amounting to \$1,153,041. Those from 1864 to 1868 are \$2,457,548, an increase of \$1,304,507. Yet so many fields have been opened, and so urgent have been the calls, that the treasury is now in debt.

FOREIGN MISSIONS.

Our foreign missions are generally in a satisfactory condition. In the oldest of these, the mission in Liberia, the progress has been slow, yet it is thought there has been more of an aggressive spirit manifested than during any previous period. The future also seems more hopeful. As the condition of the colored population in this country is improved, the emigration to Africa will be of more intelligent and enterprising men. The demands of commerce, the call for skillful mechanics and artisans to develop the resources of that country, and for teachers to educate the youth must bear to their shores those who will impart a spirit of increased enterprise.

LIBERIA.

In conformity with the provision made by the last General Conference, the Liberia Annual Conference, with the concurrence and approbation of the missionary secretaries, and the Bishop having charge of the work, elected Rev. J. W. Roberts as missionary Bishop for Liberia. He visited this country and was ordained and set apart for that work by Bishops Jones and Scott at New York in June, 1866.

CHINA.

Our mission in China is progressing steadily. Not content with occupying the province of Fuhkien, our missionaries have entered that of Kiangsi, have planted a mission in its capital, Linkiang, heretofore unoccupied by any Christian missionary.

The extent of the empire, the advance of European civilization along its coast and up its highways, the revolution of ideas and institutions which is constantly and rapidly going forward, and the protection secured both the missionaries and their converts by treaty stipulations, mark China as the greatest field for Christian missions which the earth affords. We may add that the increasing commerce and facilities of communication between our Pacific coast and the opposite shore, increase our responsibility. We suggest that provision be made for the organization of an Annual Conference in our China field during the next quadrennium.

INDIA.

Our India mission field, we have every reason to believe, has been cultivated by faithful laborers, with fruits worthy of their diligence and devotion. In the protection afforded by the government, the patronage of the English population and the accessibility of the native mind, our expectations have been realized. The value of our foundations, the number of our stations, the vast population which we have undertaken to evangelize, together with the certainty of steady and the hope of rapid progress, though matters of congratulation,

should impress us with a sense of our responsibility and the necessity of an enlarged beneficence. While the difficulties to be overcome in winning the natives to Christ should inspire us with patience in waiting for results.

BULGARIA.

In Bulgaria, though but little fruit has yet been apparent, much faithful labor has been expended. Rev. Mr. Flocken has worked admirably in his field upon the Danube, while more recently Dr. Long, the superintendent of the mission, who had been engaged in co-operation with others in the translation and publication of the Holy Scriptures in the Bulgarian language, has entered upon our mission work at Constantinople. We hope a foundation is being laid for an extensive work in the future.

GERMANY.

In Germany our missions organized, some ten years since, in an Annual Conference, have steadily been gaining in every element of strength. The Tract House in Bremen has issued tracts and papers both in explanation and defense of our plans, but chiefly to promote experimental piety. The Theological Institute, formerly at Bremen, and over which Rev. J. F. Hurst, D.D., presided, has been removed to Frankfurt-on-the-Main, a generous donation of \$25,000 having been made by J. T. Martin, esq., of Brooklyn, for the erection of an edifice in that city.

OTHER MISSIONS.

Our missions in Scandinavia, like those in Germany and Switzerland, have resulted from the desire of persons converted in America, to proclaim the gospel in their Fatherland. The work is more promising at present than at any former period in its history, and new fields of labor are already white unto the harvest.

In our South American missions there has been considerable enlargement. New doors have been opened, and calls for missionary labor are abundant. We have already stated the reasons why an Episcopal visit has not been made to that mission. A visit, however, is contemplated, whenever arrangements can be made for the ordination of such licentiates in the employ of the mission, as may be found, by virtue of their talents and services entitled to orders, and when the other interests of the mission shall make it desirable.

In 1866 the Bishops recommended the establishment of a mission for the benefit of the Spanish-speaking population in our Southwestern territories and in Mexico. The General Mission Committee made an appropriation for its commencement, and a missionary was selected and was prepared to enter upon his work. But owing to the financial embarrassments of the missionary treasury, resulting from the failure of the receipts to equal the appropriations, the Missionary Board considered it unwise to commence it at present.

CHURCH EXTENSION.

Provisions were made at the last General Conference for the organization of the Church Extension Society, and in the following winter a charter was obtained from the Pennsylvania Legislature. Rev. Samuel Y. Monroe, D.D., was appointed by the Bishop as the Corresponding Secretary. He entered upon his work feeling its importance, especially in view of the enlargement of our church territory, and liberal plans and arrangements were devised. The work was laid out, possibly, upon too large a scale, and in attempting to carry out these plans his health became impaired, and his sudden and mournful death interrupted and greatly embarrassed the operations of the Society. More recently Rev. A. J. Kynett, D.D., of the Upper Iowa Conference was appointed to succeed him, and he entered vigorously upon his allotted work. The Society, although not accomplishing all that its friends hoped for or desired, has been the instrument of great good. It is now upon a safe foundation, with the prospect that its means of usefulness will be greatly enlarged. Some changes may be needed in its constitution to fit it more fully for the work contemplated.

FREEDMEN'S AID.

The overthrow of slavery has made accessible for purposes of education and Christian nurture, the colored population of the South. Commissions having this end in view were speedily organized, and our church heartily co-operated in the work. But when the leading denominations, withdrawing from the undenominational commissions, established societies of their own, and especially when the establishment of schools in connection with our missions became necessary, a Freedmen's Aid Society was organized in connection with our own church. It has now been in operation about a year and a half. During the first year 52 teachers were employed, and about 5,000 scholars were gathered into the schools. At the present time the Society has 72 teachers, with about 7,000 scholars. The education of the Freedmen is a question so important to themselves, and so vital to the future of the church, as well as of the country, that it demands, as it no doubt will receive, your earnest consideration.

BOUNDARIES.

On the 27th of May, 1864, the General Conference adopted the following resolution, viz.—

"Resolved. That the Board of Bishops be requested to consider and report to the General Conference of 1868, what changes should, in their judgment, be made in the boundaries of the Annual Conferences to promote the highest welfare of the church."

The Bishops are deeply impressed with the importance of the subject thus referred to them, and have given to it that careful consideration which it demands. Heretofore, in fixing the boundaries of Annual Conferences, too little regard has been paid to the civil divisions of the country. Nor is this surprising, since in those instances in which the ecclesiastical organization preceded the civil, it necessarily defined its limits by mountains, streams, or other topographical landmarks. This primitive mode of designation was naturally retained after its necessity ceased. In the formation of new Conferences from old ones the usual practice has been to divide by an arbitrary line, without much regard to State or county lines. Hence it has happened that in the formation of Conferences, towns and cities have been divided, and yet one of the largest States in the Union has no Conference wholly within its boundaries; while, on the other hand, some Conferences embrace parts of two, three, and even four States within their limits.

In view of the influence of local legislation upon the corporate wealth of the church, the benefit of ascertaining from year to year our ecclesiastical statistics within the several States; and the advantages of city, county, and State organizations in carrying on the various benevolent operations, and other collateral interests of the church, such as the distribution of the Word of God, and the promotion of the cause of Temperance, and the erection of institutions for higher education, it is our deliberate judgment, the General Conference might promote "the highest welfare of the church" by readjusting Conference lines.

We know that there are serious, though we think not insurmountable, obstacles in the way. One of these is legal, growing out of corporate interests secured to certain Conferences by name. It is presumable, however, that in nearly all such cases, if not quite, in the readjustment, all pecuniary damage might be avoided, through that love of equity and spirit of kindness which characterize all truly Christian bodies, and that enlightened legislation, which would never refuse its aid, when necessary, to a just and satisfactory settlement.

Another difficulty which has been regarded as formidable by some, is even less serious. We refer to those strong per-

sonal attachments, which years and decades of common toil and suffering, and pleasant business relations, and delightful social and religious communion, have contributed to mature. Probably, in most cases, the separation of chief friends could be avoided, and even should this be found impracticable, it cannot be doubted that men of God would cheerfully sacrifice personal feeling upon the altar of religious duty. Nor could such sacrifice be without compensations, not the least of which would be the acquisition of new fields of labor without the disadvantages of transfer.

There may be more serious difficulties in certain cases, nor would we urge a conformity to State lines where it is found impracticable without the loss of important interests, though we think such cases will rarely be found.

Should the General Conference be in harmony with us on this subject, we shall be prepared to give suggestions and furnish data to aid in the proposed readjustment.

METHODIST UNION.

In arranging for our Centenary services, the General Conference was pleased to express a desire that all the branches of Methodism might unite in those services. In this spirit of fraternal union the Bishops heartily sympathized, and in 1865 some resolutions were adopted expressive of our views and of our desire to see Methodist families more intimately associated. As the General Conference had extended to the Methodist Episcopal Church in Canada, and to the Methodist Episcopal Church, South, with some conditions, the rule previously existing as to the British Wesleyans, we deemed it proper to say to the Annual Conferences, that on the question of receiving ministers from other branches of the Methodist family we should not object to the Conferences acting, if they desired so to do, on the same rule. We submit this action to your body, and ask that if it be approved, such change shall be made in the Discipline as shall remove all ambiguity.

LAY REPRESENTATION.

The subject of Lay Representation will come before your body both by resolutions of Annual Conferences and by petitions and remonstrances from the membership. It will doubtless receive your careful consideration.

SUPERNUMERARIES.

We respectfully ask your attention to inequalities connected with the supernumerary relation. In some cases, ministers who desire to engage in secular employments or agencies, or to travel abroad, seek for and receive a supernumerary relation without an appointment. In a few instances the relation has been sought for the purpose of serving churches connected with other denominations, thus retaining a claim for an appointment and possibly for support should there be failure elsewhere. What legislation is necessary to guard against these evils and to define more clearly the amenability of those who reside beyond the limits of their Conferences is for your decision.

Confiding fully in your wisdom, and in your devotion to all the interests of the church, we submit to your careful review our administration during the last four years.

BRITISH AND IRISH CONFERENCE.

We have received and are prepared to lay before your body an address to the General Conference from the British and the Irish Wesleyan Conferences. You will also be favored during the progress of your deliberations, with the presence of honored brethren who will come as delegates from the British Wesleyan Conference, and from our sister Conferences in Canada. They will be cordially welcomed as brethren beloved; and we hope to be cordially welcomed by their presence and ministrations, as on other occasions we have been by their colleagues who have borne to us the salutations of their churches.

"Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the church by Christ Jesus throughout all ages, world without end. Amen."

T. A. MORIS,
E. S. JONES,
L. SCOTT,
M. SIMPSON,
E. R. AMES,
D. W. CLARK,
E. THOMSON,
C. KINGSLEY.

OUR BOOK TABLE.

American Edition of SMITH'S DICTIONARY, part V-IX (Hurd & Houghton), price 75 cents, continues its slow but steady march to completion. It is one of the best in the market, being unlike all others except one, the full, large edition, and superior to that in important additions by American scholars.

Blackwood for March, opens with a strange concession—the necessity of having other chaplains in the British Army and Navy than those of the Established Church. While our little Army and Navy ties itself down to representatives of a single, and that the smallest body of Christians, and while Secretary Welles would not allow even Admiral Farragut to have the chaplain of his choice for his present cruise, because that chaplain was a Methodist, but compelled him to take a most unacceptable Episcopalian, the Tory *Blackwood* demands that either the chapels in the Army and Navy departments shall be open to different "Persuasions," or else chapels must be built for each of them. With the departure of Johnson and Welles there will be an improvement in our unnatural church government, perhaps almost as soon as Britain with her gigantic establishment gets equally liberal. "The Temporal Power of the Popes" is protested against, but like all English protests against modern tyrannies, will satisfy itself with good words. "A Fenian Alarm" shows up the folly and the generality of "England's fear of the Irish." "The National Character of the Old English Universities" is well proved, and the conclusion ought to be but is not, that what is so national ought to be for the nation; that the refusal to allow dissenters their privileges is a national injustice.

BLEAK HOUSE, Charles Dickens' edition, Ticknor & Fields, continues this handsome series—the finest for the money that is now in process of publication.

The Journal of Horticulture for April (Tilton & Co.), is full of the breath of spring. "Old and New Homes," "Grape Culture," "How a small Farm was Managed," "Rare Kinds of Potatoes," "Peaches, Apples, Pears and Plums," with twenty-five pages of "Notes and Gleanings," make up a number that every gardener, fruiterer and farmer will prize.

The Appletons, and Houghton & Co. have both entered greatly enlarged printing establishments covering large areas, with every department fully developed; they are leaving the trade except Harpers', the Bible House and the Book Concern, far behind. In point of capacity they surpass these houses. The Appleton buildings cover a square in Brooklyn; Hough-

ton's are as stately as Harvard's best pile, and more so than Oxford's Publishing House. As these "concerns" are unusually careful in their issues, we can wish them unqualified success.

Pamphlets.

Next to a newspaper article, the shortest lived children of the press are pamphlets. To critically glance at any considerable group of this family will be apt to include many that are already dead; for a month is often enough in which to make their exits and their entrances. Yet an accumulation of several weeks and months is upon our table, and if we cannot attend their christening we can at the least write their epitaphs. It is one consolation for the deceased or their friends that the words which embalm them are shorter lived than those which they embalm. If a pamphlet lives a month, a critique is fortunate if it survives a day. The precedence in the list should be given to sermons.

Political Preaching, by Rev. Dr. Hodgson, is an unusual subject for this able divine—such sort of preaching he having most faithfully rebuked in all our great controversy. But this is not a sign of conversion. It is a defense of his course. He thinks that moral questions should not be handled in their political aspects and relations; even if preaching on temperance shall seem to favor one of the political parties, he says, "my argument requires me to object to the discussion in the pulpit the political aspects it may have acquired." So of course it will be in the Sabbath question. He objects to the Old Testament being an authority in these matters, and declares no authority is given in the acts or words of Christ and his apostles. But none is given to the contrary. And all the spirit of their teachings is in this direction. What would the Dr. do if a preacher of the State churches of England or Germany? The truth is all politics have moral and religious phases, and are chiefly of this character. The Lord's Prayer is a preaching of politics. We cannot ask for the kingdom of God to come and His will be done on earth as it is in heaven, without praying politics, and can we pray by Christ's order what we must not preach?

An Address on Two Churches, by Rev. Dr. Pearne, is what Dr. Hodgson would probably call political preaching, since it compares the M. E. Church and its Southern, not sable sister, in respect to their loyalty. It is a bold, true and valuable discourse, erring only in one particular, which, as it was delivered a year ago, its author is probably by this time free from. He then denied that our church meant "social negro equality, or equality in position, in status, in responsibility or in honor. That the Methodist Episcopal Church is an amalgamation, social negro equality church, is simply false." Well, if it is not, it ought to be, if it is the church of Christ, and will be. It was, we rather guess, in some degree at that time in Knoxville, and in a large degree in Charleston. It should be everywhere. Only as it plants itself on this Gospel doctrine—one family we dwell in Him, will it be invulnerable and unconquerable. All the other charges which he examines, he refutes. This he should and will glory in.

A MISTAKE.—We did the Baltimore Methodists, those that are radical and right, and *The Baltimore Methodist*, an entirely different article, equal injustice by a misprint—occurring through the absence of the editor—when we said last week, "We have published articles from *The Baltimore Methodist* of the highest social standing" against caste in our church in that region. The brethren will hardly feel complimented by being called after the paper, and the latter will be surprised at finding itself advocating the true Gospel. We should like to hope that the mistake is a prophecy, but that would be hoping against hope.

PERSONAL.

Mrs. Mary S. Lewis, wife of Rev. T. Willard Lewis, fell asleep in Jesus at Clinton, Ms., where she had spent the winter, with her invalid son, on Sabbath morning, April 19th. Her husband received a telegram, in South Carolina, in time to be by her side during the last two days of her life. She was not considered dangerously ill till six days before her death. Many who knew her well, both North and South, will sigh at this announcement. She graduated at Providence Conference Seminary in 1852, and has been a faithful itinerant's wife in Massachusetts and South Carolina for more than fifteen years. Her end was peace.

"Asleep in Jesus, blessed sleep,
From which none ever wake to weep."

Rev. Mrs. Wm. Livesey lately officiated in her husband's pulpit. We congratulate our brother on his advance beyond the claims of laymen to those yet higher ones involved in this act. Mrs. Livesey is a lady of culture and ability. She was formerly associated with us in the government of one of our seminaries. We trust she will yet be in the government of the church.

The Right Rev. C. S. Hawks, D.D., LL.D., Episcopal Bishop of the Diocese of Missouri, died the 21st ult., aged 55. He was a native of Newbern, N. C., and a brother of the more widely known Rev. Francis L. Hawks, D.D., LL.D.

William C. Rives, one of the most distinguished and honored survivors of the old school of Virginia statesmen, died on the 25th ult., at the age of 76. Though in the late Rebellion he sided with the South, it is charitably said that his heart was not with the cause, and he heartily welcomed the return of peace.

Col. A. G. Hazard, of Enfield, Ct., the great and well-known powder manufacturer, died at Fifth Avenue Hotel, New York, on the 7th inst. Col. Hazard had been sick of typhoid pneumonia for nearly two months; but hopes of his recovery were entertained by his physicians. He was the father of Governor Bullock's wife. The deceased commenced life as a house painter in New York; afterwards he went into the insurance business, and about twenty-five years ago commenced in a small way, the manufacture of powder at Enfield. The Mexican and European wars, our great civil war, and the widening demand for powder in public works and internal improvements, fed and stimulated his enterprise, until he became the most extensive powder manufacturer in the world. He was known as a warm-hearted and generous man, with quick and fine sensibilities. He was a native of Rhode Island, and 87 years of age at his decease.

THE HERALD.

TERMS, \$2.50 per year. Clergymen, \$2.00—in advance.

To READERS AND CORRESPONDENTS. All leaded articles, not credited to other journals, are original.

Articles published with the names of the authors are not necessarily expressive of the views of this journal.

Every article must be accompanied by the name of the author, for the use of the editor, not for publication.

Obituaries must be sent within three months of the deaths of the persons described; marriages and deaths within three weeks of their occurrence.

THE OPENING OF THE GENERAL CONFERENCE.

Chicago, May 1, 1868.

The assembly of this body began informally on yesterday, the day before the legal opening. Its place of meeting is a large amphitheatrical hall, known as Clark Street Church, in Methodist Church Block. Tradition, which goes not back to the memory of the oldest of men, but only to the oldest of Chicago men, relates that a log church was erected on the west side of the deep, muddy brook called Chicago River, in the flatness and wetness of that then almost unoccupied prairie. The village on the east side growing a little more rapidly, the hut was put on a raft, drifted over the stream and placed on a favorable corner. That corner is now covered by a large, square building of cream-colored stone, with stores, offices and the amphitheatre used as a church. Its income not only supports worship here, but helps largely in Church Extension enterprises throughout the city. So much in a generation has a wise location accomplished. Every church that is contemplating a new house should be sure and put it on the best possible site; a few hundred, or even a few thousand dollars expense ought not to be considered in such enterprise. They will return manifold in their financial rewards no less than in the social and general influence they have conferred on the church.

A goodly number of the delegates gathered in this hall on Thursday afternoon to arrange informally for their sittings. Rev. Dr. Durbin was made chairman. Rev. Geo. W. Woodruff, Secretary. After a very lively debate, and an attempt to settle the question by each delegation choosing its own place, a course which satisfied only those that had been successful in securing desirable seats, the proper course was pursued. The name of each Conference was put in a hat, and as they were drawn out, they had their choice of whatever seats remained. The Maine and East Maine and Vermont delegations are near each other on the right of the hall from the platform. Providence, New Hampshire and New England are on the left of the Chair.

PHOTOGRAPHS.

A photographer is soon to put the General Conference on his plate. A less skillful workman may therefore essay the portraiture of some of its members on this iodine.

The Conference sits in a semicircle around a semicircular platform. The rim of this platform is edged with the tables of the Secretaries, in whose centre sits one of the bishops, who by turns preside over the body. Scattered over the platform appear the rest of the Episcopal Board.

Before we turn our eyes Conferencewards let us do fitting reverence to its Governor. The Chair is now occupied by the oldest of the efficient corps, Bishop Janes. His powers as a presiding officer, in which he has no equal, are now allowed full opportunity of indulgence. The decisions of Annual Conferences are far less frequent or important. In the whirl of motion and counter motion he stands serene, alert, resolute and in a quiet way, evidently rejoicing in the storm. He apprehends the exact position of every question, clearing away all the rubbish of confusion, and seizes at the point which the body but dimly sees and grasps. We have never seen him in so fine a shape as in this office. Gen. Banks cannot surpass him. His experience perfects this natural gift, and he rides the rocking sea of debate as surely and delightedly as the well trimmed ship the waves.

Bishop Janes is well known to the public. He is a short, thick-set, well-set man, with short, grey hair, an eye that is remarkably penetrative and full of the spirit of the man, mild, self-controlled, piercing to the dividing asunder of all opposing vision. His voice is not unlike his eye, light, but calm and all-penetrating.

From the President the eye naturally runs around the ring of flanking secretaries. Next to him sits the chief of this corps, Dr. Harris. He is portly, dark, clean-shaven, good-natured, one of the most genial and popular of men. Trained in this branch of service, he is as accurate in the gift of putting things with his pen as the Bishop is with his tongue. By his side is the First Assistant, Rev. George W. Woodruff, our well-known

New York correspondent. Contraries balance contraries in the persons of the chief and his chief. Short, plump, of lightest, ruddiest Saxon hue of hair and skin, brown, bright eye, running over with mirth and good fellowship, he shines like a summer sun over the assembly. His plumpness conforms to the portliness of his leader. His quickness in gathering up the number of upraised hands with eye and finger is rare. His gifts of repartee would make him shine on the floor, did he not prefer to shine down upon it from the upper skies of the platform. A dark man, large, smooth-faced, and of a grand baritone, is the Second Assistant, Dr. Patterson; while the third, E. A. Waring, of Iowa, small and thin, contrasts with all his associates in every feature, even to his bearded face, which the rest keep in a state of monklike smoothness.

Turning to the floor, we behold confronting the President, in the centre of the body, and nearest the platform the two metropolitan delegations of New York city, those of the New York and East New York Conferences. "Like a lion growling low," sits the great man of the former body, the able editor of *The Advocate*. Hair of venerable whiteness and of youthful abundance hangs like a fleecy cloud over a face strong, keen, honest and brave. A long body, stooping and thin, but not effeminate, supports the broad-gauge head. A voice not musical as Apollo's late, but most musical in its fullness of true-heartedness, presents in vehement logic the decisions of an ever-debating, ever-deciding brain. He is one of the best, if not the best-looking, of men, and the heart of his delegation, as of his Conference, safely trusts in him. Of very strong convictions, and most frank and resolute in their statement and defense, not given to combinations or arrangements to carry his points, his honesty preventing even at times the necessary yielding which all views somewhat demand of their advocates in order to their success, he fails of that complete mastership which would otherwise most constantly attend his career. He is incorruptible of soul, a Cato that honors his church with his courage, fearlessness and faithfulness to his own convictions. He has fought the battle for the church and the age in many perilous posts with unchanging fidelity. May he long wear her honors, and do valiantly for her cause.

Of an entirely opposing exterior, though of a largely accordant interior, is the head of the other delegation, sitting just across the aisle from Dr. Curry. Dr. Foster is of fair height and build, not large nor small, with a round, high head, also neither large nor small, with well-turned features, a slight tuft of hair depending from his chin. Easy and elegant in address, accessible and cordial, ready as a speaker and forcible as a debater, he gathers easily to himself hosts of friends. A Kentuckian by birth, and much affected by the Southern atmosphere, until after the war had well begun, he was averse to the radical questions involved in the fight against slavery, and not altogether fraternal to his brother of low degree. But he was thoroughly converted then, and has grown in grace from that day onward. With less commanding energy than his brother over the way, he is not without deep conviction and earnest utterances. Few men in the church possess more of the "things lovely" than Randolph S. Foster.

Just in front of him sits one of our most eloquent debaters, Dr. McClinton. He is a small man, with a round head, shining gray hair and eyes, and shining ruddy countenance, small mouth, not unlike Dr. Foster's, but much more nervous and vitalized. He can talk like a *bon vivant*, study like a professor, debate like a congressman, and preach to the admiration of camp meeting and cathedral. He is probably the most versatile man in the church, with the rarest commixture of a luxurious gentleman, severe student, brilliant speaker, and solid man of affairs. Full of energy, enthusiasm and progress, as fresh and bold in new projects as if nearer twenty than sixty, he keeps the life-blood of youth and grace dancing happily in unwithering veins. Though he lapsed not a little, in the anti-slavery struggle, he renewed the vows and deeds of his youth in his words and works in England and France, during all the war, and to-day will prove, we trust, to be not a whit behind the best advanced in the questions and duties of the hour.

But New York seems to be occupying all the plate. We shall have to crowd two or three other faces upon it, though they may not have all the space they deserve. To break the monotony we will put one from "the border" and the West among the metropolitan brethren. Dr. John Lanahan, of Baltimore, is a natural leader of men. Slim, tight-built, well-made, well-dressed, a face, contrary to nature, by virtue of the razor, without a hair, bright, piercing dark eyes, a resolute lip and chin that shows will, and a will to use his will, this is the outward semblance of a ready and energetic debater, whom it would be impossible to beat were he careful to follow the divine guidance of faith and feeling. His

impulses are generous, but the Baltimore culture, the worst possible atmosphere of this age and nation, does not always allow his mind to submit to their higher, nobler sway. If he would say the word, Baltimore and Washington Conferences would undoubtedly be one in a twelvemonth, nay in thirty days. They would be happily married by this great body of the clergy before the close of the session. They may be as it is, but not so unanimously as with his consent. May this most vigorous, politic and influential of all the Methodist preachers of the Baltimore Conference, who was a fierce hater of slavery, and through the war was personally one of the warmest friends of the Union, crown all his labors with this sure and only act of success for the church in his State, and of eternal praise and honor to himself.

The West shall close this setting with the portrait of her most popular representative, Dr. Luke Hitchcock. He is a ripe man, of nearly sixty years, with a countenance open as the day, a heart as broad as the prairies, and, unlike too many of his neighbors, broader than those to them limitless boundaries; for he knows no East and no West in his all-encompassing regards. He is an admirable man of business, and has greatly developed the Western Book Concern. His talents deserve the widest sphere of exercise. We can reckon him among the men, not of the West, but the whole church and country.

But our group is getting so distinguished that we shall have to break the apparatus and refuse to take another company, if we do not cease soon. We have left out the radicals, the conservatives, and the colored brethren, who are the grist which their upper and nether millstones are grinding out the flour of wheat, or corn (very yellow corn), which every appetite, as the earnestness of these initiatory debates show, constantly and greedily craves. From these classes, as well as from others not specified, were we a good photographer, we could make quite handsome pictures.

GENERAL CONFERENCE OF 1868.

FIRST DAY.

Friday, May 1.

OPENING.

The Fifteenth Delegated General Conference of the Methodist Episcopal Church assembled in the First Methodist Episcopal Church, corner of Clark and Washington Streets, in the city of Chicago, at 9 o'clock, on Friday morning, May 1, 1868.

At precisely the hour of nine the Conference was called to order by Bishop Morris, the venerable senior among his peers of the Episcopal Board. Bishop Scott read the 61st chapter of the prophecy of Isaiah, Bishop Simpson read the 203d Hymn, commencing,

"The Saviour, when to heaven he rose,
In splendid triumph o'er his foes,"—

and the Conference and audience, led by Philip Phillips, joined in singing. The singing was such as is heard only in a Methodist Conference, and as the song of praise poured forth its volume of harmonious sound we could not but think that the spirit of "old-fashioned Methodism" still survives.

At the close of the singing the venerable and widely-known Peter Cartwright, one of the heroic pioneers of Methodism in the Great West, led the Conference in prayer. He prayed—

"Almighty and most merciful God, with profound reverence we appear at the feet of Mercy, and thank God that we are now permitted to call Thee our Heavenly Father; that we are created reasonable beings, capable of loving and serving God, and that in early life many of us had religious influences thrown around us, and means given us whereby we were enabled to seek and obtain salvation through Jesus Christ; and we remember with deepest gratitude the kind providences of God that have been over us through life, and though our life has been one of toil and effort, yet we thank God that the agencies we have employed in the name of God, for the salvation of sinners, have been successful through the mercy of our Redeemer. Look now in mercy upon us, in the opening of this General Conference, and grant us Thy blessing, and baptize us with Thy Spirit, and with fire and power, and grant that all our doings may redound to the glory of God. Give us wisdom and understanding to keep us back from presumption, and from all that will not be for the glory of God and the good of the church.

Bless our families that we have left at home. Bless our country, and grant to our rulers wisdom and grace. Bless the church and the ministry, and help and bless us in our labors till thronging thousands shall press to Zion; and when our little work shall be done, bring us to our eternal reward in heaven, for Jesus' sake. Amen.

Bishop Ames read the thirteenth chapter of 1 Corinthians, after which Bishop Clark read the 237th Hymn, commencing,

"I love thy kingdom, Lord,
The house of thine abode,

which the Conference joined in singing, when George Peck led in prayer. He said:

O, Lord, our Lord, how excellent is thy name in all

the earth. Thou art the Father of angels and men, and to thee would we look this morning for guidance, and for thy blessing as we need, as we are assembled together upon this occasion, for the purpose of attending to important and responsible duties, that we may honor Thee, enjoy thy Fatherly favor, and our cordial Christian fellowship, while we commune together, and engage in the important deliberations and duties of this occasion.

We thank Thee, O God, for the enlargement of our borders and the success of our work; we thank Thee for the multitudes that have been converted to God, and brought into the church, through the instrumentality of Thy ministers and people. We thank Thee for the unity of the church, for her harmony and zeal, and for her spiritual power. We thank Thee that through thy providence thou hast brought so many of us together in this place, in peace and prosperity, and with high hopes and prospects with regard to the purposes and work for which we are here.

We thank thee, O God, for the gospel of thy Son, and for the demonstrations of its power which we have witnessed, and especially for the triumphs of grace in these ends of the earth. We thank thee for the examples set us by our fathers, for the purity of doctrine which has been preserved, and for the exercise of godly discipline in the Conferences.

We pray thee now, O Lord, to come into our midst; preside over this body; give strength and wisdom to the Bishops in the discharge of their duties in presiding over this body and directing its labors. Pour thy blessing upon every member of this Conference. May we all duly feel our responsibilities to God, to the church, to each other, and to the world. May thy fear rest upon us; may thy light shine upon us and through us; may our doings all be guided by thy Spirit; may our understandings be preserved from error, and may our conclusions all be such as shall glorify thee and serve the best interests of the church.

Pour thy Holy Spirit upon us, and may we have His enlightening influences and power. Without this we are dark and powerless. Baptize us, then, from on high, and pour upon us new the Holy Ghost and fire sent down from heaven. Let thy blessing rest upon the churches here represented; upon the families of thy servants; upon their flocks left at home, and upon all the interests which they represent.

Grant that this may be one of the most favored seasons ever enjoyed by us from the beginning of our history. May this be a time of revival in this city. May the ministrations of thy servants be attended with power from on high, and may the church be built up, sinners converted, and thy name be glorified.

Grant, O Lord, to save us from undue anxieties, and from excitement and error. Lead us all one way, fill our hearts with love for the church and for each other, and may thy name be glorified by our coming together.

Bless our country; grant wisdom to all in authority. Give wisdom to Congress, and bless the President and all clothed with executive authority, and grant us prosperity and blessing as a people. Grant thy blessing upon all nations, and hasten the day when the earth shall be full of Thy glory.

Mr. Peck closed by repeating the Lord's Prayer, all the Conference joining.

ORGANIZATION.

At the conclusion of the prayer Bishop Morris said the introductory religious services are now concluded, and he would now inquire of the delegates what was their desire as to the manner of opening the business.

Daniel Curry suggested that W. L. Harris, the Secretary of the last General Conference, call the roll of the last session. Bro. Harris was called by the Bishop and came forward.

Bro. Harris desired the assistance of Geo. W. Woodruff, the Assistant Secretary of last General Conference, to assist him in keeping the tally of the roll, and there being no objection, he did so.

W. L. Harris said: "Mr. President, I hold in my hand the official papers of all the Conferences except the California Conference."

Daniel Curry suggested that where there was no objection as to the names called from the list held by the Secretary, it be considered as the correct one.

The certificate of the election of the California Conference was handed in.

W. L. Harris said that all the certificates were signed by the Secretaries of the Conferences.

The roll was called.

During the call Chester F. Burdick, Reserve Delegate from Troy Conference, was substituted in place of Samuel Meredith, absent, of same Conference.

Joseph B. Dobbins, Reserve Delegate from New Jersey Conference, was substituted in place of Isaac Winer, absent, from same Conference.

William B. Edwards, Reserve Delegate from Baltimore Conference, was substituted in place of N. J. B. Morgan, absent, from same Conference.

Benjamin St. James Fry, Reserve Delegate, of Missouri and Arkansas Conference, was substituted in place of William H. Gillam, absent, from same Conference.

Joseph E. King, Reserve Delegate, of Troy Conference, was substituted in place of Erastus Wentworth, absent, from same place.

Bishop Morris said this was the twelfth session of the General Conference, in regular and consecutive order, at which he had been present, four of them as a Delegate, and eight as a Bishop, and he had no recollection

of hearing so many respond "Present" at the opening session before.

Bishop Morris then called upon Bishop Janes, who took the chair. The Bishop desired to know the pleasure of the Conference as to the election of Secretary.

Thomas Carlton moved that W. L. Harris be elected by acclamation.

James Cunningham hoped the Conference would not dispense with balloting at this early stage of the proceedings.

Daniel Curry said it would save a great deal of time to elect by acclamation, where there was but one candidate, and to proceed in that way was altogether according to usage.

Several nominations were then made, but subsequently withdrawn.

John Lanahan said the seeming opposition of these nominations was only because of the desire that the Secretary should not be elected by acclamation. He personally was in favor of electing the former Secretary. After other nominations and withdrawals, on motion it was resolved to elect by *viva voce*.

On motion, W. L. Harris was elected Secretary. After discussion it was resolved to ballot for three Assistant Secretaries, and that the three persons having the highest number of votes, should be the three Assistant Secretaries, in the order of the votes received.

A number of nominations were then made. The Bishop appointed tellers.

The ballots were then received.

On motion the tellers were instructed to retire and count the votes.

The time of the meeting and adjournment of Conference was taken up, and fixed to meet each day during the session at 9, A. M., and to adjourn at 12, M.

On motion it was resolved that the *Rules of Order* adopted by the last General Conference be the order of this General Conference, until otherwise ordered.

On motion of T. Carlton, it was ordered that the Book Agents have a copy of the *Daily Advocate* placed in the pews for the benefit of the Delegates.

W. L. Harris, the Secretary, called attention to the fact that three or four points of order were taken at the last General Conference which were not included in the *Rules of Order* adopted in that session.

On motion the Conference adopted these additional regulations.

F. A. Hester moved that a committee of seven on Rules of Order be appointed by the chair, which was ordered.

It was moved and carried that when we adjourn, we adjourn to two and a half o'clock, P. M.

It was moved and carried that the pastors of the city, the pastor at Evanston, and the Presiding Elder of the district be a committee on public worship.

R. S. Foster of the New York Conference, said:

Mr. President :—It is desirable, on all accounts to complete our organization as early as possible, and that the question of the relation of certain representatives of Mission Conference come up at once.

It was therefore moved that the subject be referred to a Committee of seven, to determine upon the qualifications of these brethren.

The following resolutions were then read:—

Whereas, there exist at the present time, in the Southern part of our country, several Annual Conferences, created by authority of the last General Conference, and known, or supposed to be known as Mission Conferences, and

Whereas, these Conferences have had great and unanticipated success, now numbering in the aggregate over 450 preachers and 175,000 members, and

Whereas, it is the judgment of this General Conference that so considerable a portion of the Methodist Episcopal Church in the United States of America should not be unrepresented in this body, and

Whereas, we shall greatly need the aid and counsel of brethren from that portion of the work, in forming plans for greater and more extended usefulness in that portion of the Master's vineyard where the promise is so glorious, and

Whereas, these Annual Conferences have sent to the seat of this session chosen brethren, under the title of "Representatives"—in whose choice the modes and ratio of delegates to this body were observed; who, although conceding that they have no right, by virtue of their mere election, to claim a seat in this body, were yet provisionally elected in the manifest hope that their representative Conferences would be fully recognized, and they admitted as delegates; therefore,

Resolved, 1. That this General Conference hereby recognizes as Annual Conferences, with full powers, the following Conferences, viz.: Alabama, Delaware, Georgia, Holston, Mississippi, South Carolina, Tennessee, Texas, Virginia, North Carolina and Washington.

2. That we hereby express our gratitude to the great Head of the church, and our abounding joy that, in the organization of these Conferences, our lost territory is restored, and the Methodist Episcopal Church becomes again national, in fact and scope, as it always has been in name and person.

3. That qualified representatives of these Conferences, satisfactorily accredited, are hereby admitted to seats in this body as delegates.

JOHN M. REID,
E. O. HAVEN.

William Young, of the Cincinnati Conference, said:

Mr. President : I do not suppose any member on this floor will deny these brethren from the South seats here, if they are constitutionally entitled to them, and I hope that the motion of the brother across the way will prevail, and not the substitute."

Jesse T. Peck said: "Mr. Chairman: If the General Conference would, by unanimous consent, invite these men without precise order, it will help to make the pending discussion on this question as short as possible. These representatives are entitled to take part in this discussion."

R. S. Foster said he did not open the discussion at this hour. He thought we should all come to a harmonious resolution. He hoped it would be referred to a Committee who would bring it before the Conference, and they would be prepared to discuss it.

Daniel Curry said: "The Conference will consider this: It was not question of the qualification of these men, but a question of the Delegates elect. It is said that two of those Conferences named have elected Delegates not constitutionally eligible. The whole of it can be got along with by a committee, where we can get every case perfected, and ascertain every man who has been elected. He was not for shutting them out. They needed their presence and counsel—their instruction as to facts, and their arguments brought out of their great experience. He was not sure that they would be ready to report to-morrow, for there is a great deal to do."

Mr. Porter, of Newark, said Dr. Curry had made in substance the remarks he thought of making, and he would not repeat them. The question was one of great importance, and should be referred to a judicious committee. He hoped they should have a Committee, and the Committee would have time to report; and as soon as they are ready to report, the General Conference would give it attention.

John M. Reid said he was opposed to a reference to a Committee for the reason that if this matter went before a committee, it would remain there for ten days. The facts were before them. Every man had to judge for himself. He thought they might as well judge now as any time, and put these brethren out of anxiety, and this question out of agitation, this morning. This was the reason he had offered the substitute. Again, he had not determined in the substitute he had offered, with respect to the qualifications of these brethren. He had said that these brethren, if they had come here accredited, and with the disciplinary qualifications, they should be admitted. They present their qualifications, and each standing upon its own merits. It is said that this will exclude our colored brethren, and admit the white brethren. He did not so understand it. If these brethren were qualified, he should make no discrimination as to color. It was a single question of qualification whether the Discipline authorized these men to be here. He would feel especially chagrined on this question of color, if they were not to admit them, inasmuch as the difficulty would press upon the colored brethren. Suppose, for instance, that the colored brethren have admission here—shall we put out our white brethren for fear of this sentiment of color? Let us be rid of this question of color.

William Young said he just wanted to explain. He wished his worthy brother across the way to understand that he had not the slightest objection under the heavens of the Almighty on the ground of color. He happened to be one of the original anti-slavery men of the M. E. Church. He early extended his sympathies toward his colored brethren, and he had been a friend to a colored brother when it cost something to be a friend to him, and this morning, if he is ready and permitted, he (Young) would take one of them into his seat, and would sit by his side. He thought that his brother's remarks were calculated to mislead the minds of the brethren in regard to the constitutionality of this question.

B. F. Crary wished to call the attention of the Conference to the authority by which these Conferences in the South have been organized.

Gilbert Haven wished to say one word in respect to Dr. Curry's question. He thought it would mislead the minds of the Conference, not through inattention, but from want of examination of the point. He thought it would be found that these brethren of the Delaware and Washington Conference have come within the scope of the Discipline; and more than that, that the authorization of the laws of the General Conference have put these brethren fully within the pale of the membership of this Conference.

It does not read four full calendar years at all, but four full Conference years from their reception on trial. They were admitted only at the Conference. He thought the brethren were ready to settle the question to-day on the merits of the Discipline of the church, and admit all these delegates. He hoped they would not send it to a Committee, for it would defer the matter.

John Lanahan thought this was not and should not be considered a personal question, but should be decided outside of all personal considerations. If he believed these brethren were properly elected, and could be admitted here in accordance with the action of the last

General Conference, he would lift both hands in favor of it. But there are principles of law underlying these questions, principles of importance, and which will affect the law of the church in the future as well as in the present. Mr. Lanahan read from the Journal of the last General Conference the action upon the subject, and said the action of the Bishops, whatever it may be, has little to do with determining these questions, for they may act outside the law; and it was his opinion that in this case they had so acted.

He referred further to the action of the last General Conference which, in his opinion, settles these questions, and asked, has this General Conference authority to set aside the action of the last? If it may in one case, it may in another. He thought we should proceed carefully in these matters. The church was not made in a day, and in all our action we should look to the future as well as the present. Precedents are being established, and precedents are often appealed to, and often carry the force of law.

I. C. Pershing said it seemed evident to him, and he thought to many others, that unless we adopt the suggestions of Mr. Foster, we shall spend the whole session and yet reach no conclusion. There are points here that require time for consideration, and a committee would consider these and present their report, and then we can act intelligently. If these questions are of easy solution, they may be prepared to report in the morning; and if not, then they should have time properly to consider them. He presumed that there is no man on this floor who is not prepared to vote for the admission of these brethren if we can do it by the book. He hoped, therefore, a committee would be ordered.

William Reddy, of Oneida, said as the book had been referred to, he wished to read from it and proceeded to read from the Discipline the provisions for the organization of Mission Conferences: also, the Boundaries of the Delaware and Washington Conferences; also, the exceptions made to the powers and prerogatives of the Liberia Mission Conference and others. From these facts he was convinced that these Conferences which ask representation here to-day are clearly entitled to it, and that it should be granted without debate. They are doing the same work we are doing. They are among us in our own country; their representatives have been elected under the supervision of the bishops, and their interests are such as demand representation, and I see no reason why we should delay to grant it.

W. L. Harris explained that the boundaries of these Conferences referred to, were not reported from the Committee on Boundaries at the last General Conference, but they were inserted by him by order of the General Conference.

On motion, the substitute pending was laid on the table, and the motion to refer to a Committee of seven prevailed.

On motion, the substitute just tabled was taken up, and referred to the same Committee.

J. M. Reid moved that the Committee be instructed to report to-morrow morning.

The motion was amended by adding the words "if found practicable," and the motion as amended prevailed.

J. M. Trimble presented the following resolutions:

Resolved, That the following Standing Committees be appointed, consisting of one from each Annual Conference, to be nominated by the delegations respectively, and elected by the Conference. Each Committee so constituted shall choose its own Chairman and Secretary; viz.:

1. On Episcopacy.
2. " Itinerancy.
3. " Boundaries.
4. " Book Concern.
5. " Missions.
6. " Education.
7. " Rivalries.
8. " Sunday School and Tract Cause.
9. " Lay Representation.
10. " Court of Appeals.

A. J. Kynett moved to amend by adding a committee on each of the following subjects: State of the Church, Church Extension, and Freedmen.

L. D. Barrows said it had long been felt that there is serious embarrassment in having so many committees consisting of one from each Conference. There are many whose delegations are small, some with only one, others with but two or three, and the effect of this course is to break up the delegations or keep members running from one committee to another. He hoped the plan suggested in the last issue of *The Christian Advocate* has not been overlooked by members of this body, and that we will pause just here and consider this question. He would have but three or four committees composed of one from each Conference.

F. A. Hester would prefer that the committees should all be small, but still thought that in view of the feeling of the Conference we should find it necessary to have the twelve committees proposed in Mr. Trimble's resolutions composed of one from each delegation.

A. J. Kynett favored the appointment of one from each delegation on each Committee, and then allow the delegates to

select which Committee they would be present with and act upon.

G. W. Woodruff said that the article in *The Advocate*, to which reference had been made, has been generally canvassed, and is generally thought that its views should not be adopted.

Dr. Curry said "doubted!" (Laughter.) He (Woodruff) favored the views of Mr. Kynett. He thought if we project the business of this Conference upon this body, without proper previous consideration in Committee, we shall be deluged with debate that will consume our time and retard our progress.

M. R. Mitchell thought all the Conferences interested in all these subjects, and hence all should be interested in the committees, that they might thereby have access to them; and if they have business with them they would be present.

Dr. Curry said he certainly agreed with all his brethren, the only difference is upon the question of means and methods.

Why do we have committees? Why not do all the business in open Conference? Because the body is large, and could thus progress but slowly.

If we make our committees to consist of one from each delegation they will be large, each committee

consisting of about one fourth of the whole body of the Conference.

It is said that this is the usual course, but it should be remembered that circumstances were different in former times.

At the first General Conference about one-seventh of all the preachers were present, while the number of the Conferences was few, and hence the committees were necessarily small, compared with the whole body.

Now it is different, and all the reason for such action has passed away.

A small body will do business better, and much more rapidly than a large one; but as now constituted our committees are large, and

should all be present at their meetings; but this is impracticable.

He referred to a case which occurred at the General Conference held at Buffalo, where a majority report was presented

and afterward a minority report was brought in signed by more than there were signatures to the majority report, and yet the

action was legal because majority of those present at the

time of the adoption of the report signed it. In the Congress of the United States, which is a larger body than this, their committees never exceed fifteen, and some are as small as five.

He thought the course heretofore pursued by us exceedingly

damaging in its effects.

R. Nelson presented the following resolution:

Resolved, That the action of the last General Conference in relation to the Committee to try Appeals be adopted by this Conference.

The copy of the above-named action being called for, the Secretary read the same, after which on motion the resolution was referred to the Committee on Rules of Order.

The tellers reported the result of the vote for Assistant Secretaries as follows:

Whole number of votes cast,	224
Necessary to a choice,	75
G. W. Woodruff had	146
R. H. Pattison had	98

And they were declared elected.

Dr. Curry moved that the person having the next highest number of votes be elected third Assistant Secretary. Carried.

The Bishop announced that E. H. Waring had 66 votes, the next highest number, and declared him elected.

On motion, it was ordered that the Conference do now provide for the following Special Committees, viz: Temperance; Pastoral Address; and Expenses of Delegates. It was ordered that the above-named Committees consist of seven each, and that they be appointed by the Chair.

The Chair announced the following Committee on Representation of Mission Conferences: E. S. Foster, J. M. Reid, E. O. Haven, B. F. Crary, J. Lanahan, J. G. Bruce, and L. Hitchcock.

W. H. Hunter moved the appointment of a committee of seven on the Scandinavian work, and the motion prevailed.

J. M. Trimble moved the appointment of a committee of five on the education of the colored population of the South, and the motion prevailed.

A motion to appoint a committee of five on Missions among the Chinese in this country was lost.

J. E. King moved the appointment of a committee of nine on the State of the Nation, and the motion prevailed.

J. T. Crane said the American Colonization Society desire the appointment of a committee by this Conference on that subject, and moved the appointment of a committee of five. T. M. Eddy moved that the subject be referred to the Committee on Freedmen, and the motion prevailed.

G. W. Woodruff moved the appointment of a committee of five on Seamen, and stated that he did so by request of the Seamen's Friend Society. The motion prevailed.

On motion of A. J. Kynett, a committee of seven was ordered on the American and Foreign Christian Union. Adjourned.

AFTERNOON SESSION. Friday, May 1.

Bishop Scott called the Conference to order at 2:30, P. M., and J. T. Peck conducted the religious services by reading the fourth chapter of 2 Cor., giving out the 217th Hymn, commencing with

"High on his everlasting throne,

The King of saints his work surveys,"

and after the conclusion of the singing, he led in prayer.

The Secretary called the roll, and 182 members answered to their names.

The Minutes were then read, and, after some correction, approved.

Dr. Curry called attention to the fact that a Committee was raised upon the Credentials of Delegates from Mission Conferences, but only one had been received.

On motion all such credentials were ordered to be handed to Dr. Foster, the Chairman of the Committee.

The following resolution was offered:

Resolved, That the Committee on Public Worship be desired to provide for a prayer meeting each morning, at 8 o'clock, in the Prayer Meeting Room of this church.

Carried.

A. J. Kynett thought, if brethren would consider the manner of appointing the Standing Committees, it could be readily done by the Delegations in their turn.

On motion it was resolved to nominate such Standing Committees.

The following Standing Committees were then nominated and elected. For want of room we give the names of members of these Committees from Eastern Conferences only.

Episcopacy—East Maine, E. A. Helmershausen; Maine, J. Colby; New England, L. R. Thayer; New Hampshire, L. D. Barrows; New York East, D. Curry; Providence, S. C. Brown; Troy, W. R. Brown; Vermont, Bennett Eaton.

Itinerancy—East Maine, S. H. Beale; Maine, C. F. Allen; New England, J. Haskell; New Hampshire, G. W. H. Clark; New York East, G. W. Woodruff; Providence, M. J. Talbot; Troy, J. T. Peck; Vermont, I. Luce.

Boundaries—East Maine, L. P. French; Maine, C. Munger; New England, G. Haven; New Hampshire, O. H. Jasper; New York East, H. F. Pease; Providence, S. C. Brown; Troy, D. P. Hubbard; Vermont, P. Ray.

Book Concern—East Maine, L. P. French; Maine, H. P. Torsley; New England, D. Sherman; New Hampshire, J. Pike; New York East, G. Taylor; Providence, J. Mather; Troy, R. H. Robinson; Vermont, A. L. Cooper.

Missions—East Maine, S. H. Beale; Maine, J. Colby; New England, W. Butler; New Hampshire, G. W. H. Clark; New York East, D. Curry; Providence, J. Mather; Troy, J. E. King; Vermont, A. L. Cooper.

Education—East Maine, E. A. Helmershausen; Maine, H. P. Torsley; New England, W. R. Clark; New Hampshire, L. D. Barrows; New York East, B. Pillsbury; Providence, M. J. Talbot; Troy, J. E. King; Vermont, I. Luce.

Revisals—East Maine, E. A. Helmershausen; Maine, C. F. Allen; New England, D. Sherman; New Hampshire, J. Pike; New York East, G. Taylor; Providence, S. C. Brown; Troy, J. E. Bowen; Vermont, B. Eaton.

Sunday Schools and Tracts—East Maine, L. P. French; Maine, C. Munger; New England, W. Butler; New Hampshire, O. H. Jasper; New York East, B. Pillsbury; Providence, D. Wise; Troy, R. H. Robinson; Vermont, A. L. Cooper.

Lay Representation—East Maine, L. P. French; Maine, C. Munger; New England, W. Butler; New Hampshire, O. H. Jasper; New York East, B. Pillsbury; Providence, D. Wise; Troy, R. H. Robinson; Vermont, A. L. Cooper.

State of the Church—East Maine, S. H. Beale; Maine, H. P. Torsley; New England, L. R. Thayer; New Hampshire, L. D. Barrows; New York East, B. Pillsbury; Providence, M. J. Talbot; Troy, J. T. Peck; Vermont, I. Luce.

Church Extension—East Maine, L. P. French; Maine, C. F. Allen; New England, W. R. Clark; New Hampshire, G. W. H. Clark; New York East, N. Mead; Providence, D. Wise; Troy, D. P. Hubbard; Vermont, P. Ray.

Freedmen—East Maine, E. A. Helmershausen; Maine, C. Munger; New England, G. Haven; New Hampshire, O. H. Jasper; New York East, G. W. Woodruff; Providence, M. J. Talbot; Troy, W. R. Brown; Vermont, B. Eaton.

The Conference then adjourned. The doxology was sung, and the benediction pronounced by D. Curry.

SECOND DAY.

Saturday, May 2.

Bishop Simpson called the Conference to order at 9 o'clock. Jesse T. Peck moved to suspend the general rules, deferring the order of business for the purpose of perfecting the Standing Committees. Carried.

The Committees were then organized and announced.

T. M. Eddy moved to reconsider the motion by which a special Committee was appointed on the American Colonization Society, in order that all matters pertaining to that Society may be referred to the Committee on the Freedmen's cause.

A brief discussion ensued, which was participated in by Messrs. Crane, Woodruff and Wise, when W. H. Hunter moved that the motion be laid on the table; and 90 voting for, and 44 against, the motion was laid on the table.

R. S. Foster called especial attention to the credentials of delegates from Delaware and Washington Mission Conferences, and desired that they might be handed in.

A. J. Phelps moved to take from the table the resolutions offered by Bro. Bingham in reference to the bar of the Conference. It was carried.

The Conferences were then called. Memorials, etc., were presented from Maine in reference to supernumerary preachers; from New York East, Boundaries; North Indiana, Lay Delegation; Philadelphia, Boundaries; Pittsburgh, Seaman's Society; S. E. Indiana, Lay Delegation; Troy, Boundaries; U. Iowa, Lay Delegation; W. Virginia, Lay Delegation; W. Wisconsin, Lay Delegation; Wisconsin, Lay Delegation; Wyoming, Boundaries.

Bishop Simpson said the Washington Mission Conference had an appeal in reference to the trial of a minister of that Conference, and he deemed it desirable to refer it to the Court of Appeals as soon as possible.

R. Nelson offered the following resolution, which, after discussion, was adopted:

Resolved, That when any member shall move the reference of any portion of the journal of his Conference to any committee, he shall, at the time, furnish a copy of that portion he wishes referred, filed as already provided in the case of memorials.

W. Reddy moved that the Secretary be requested to enter the names of Washington and Delaware Conferences on the list of Conferences. He said it was stated yesterday by the Secretary, when this matter was before us, that these Conferences were entered in the Discipline, by himself after the adjournment, but by the authority of the General Conference; and they were not reported by the Committee on Boundaries, but were inserted afterwards. In the list of Conferences, the names of those Conferences appear in the same place, and in every respect, except that they are Mission Conferences, and he would like to know by what authority those two Conferences are ruled out of the lists when there was no more discrimination against them than against other Conferences.

W. L. Harris said he would not say a word if there was not something of a personal aspect to this question. He did not think there was anything personal intended, but he made out the list of these Conferences which the Bishop was calling from. The Committee on the State of the Work among the People of Color, of which Dr. Riley was Chairman, reported a resolution. In their report, which was ultimately adopted,

was a provision that they should be Mission Conferences when organized. Dr. Monroe moved that the word "Mission" should be stricken from the report. That motion was lost by a very decided majority. So that the General Conference, of deliberate purpose, having its attention called to it, determined that those Conferences, when created, should be mission Conferences, with certain powers found in the act creating them. That action was taken deliberately, understandingly, and he thought it continued in force until repealed or rescinded in some way. That could be done by reconsideration, rescinding, or subsequent legislation which might be incompatible with it. Was there anything inconsistent in calling them Conferences? The President, now occupying the chair, then called the attention of the General Conference to the necessity of some additional action for their organization. The Committee did not state that they should be Mission Conferences, for that was fixed by General Conference action. Now they should have certain boundaries and certain names given them. Where there are two sets of action, one going a little farther than the other, there is no invalidation of the action. When that report came in, these Conferences were not constituted. The bishops were authorized to organize one or more Conferences. The General Conference did not constitute any Conferences; it defined the boundaries and then ordered the bishops to organize them. The bishops organized them under the authority of the General Conference, and called them Mission Conferences.

The question was further debated by J. T. Peck, J. M. Reid, and W. H. Ferris.

W. Reddy was opposed to the motion to refer, and said he only named these two Conferences, the Delaware and Washington, because they are the only ones whose names appear in the Discipline. In the second place, he did not understand that these Conferences formed in the South were Mission Conferences within the meaning of the Discipline. He further urged the admission of these representatives, because the question affects not only the colored ministers, but also all the white ministers who may have been transferred to these Conferences.

I. C. Pershing wished to express surprise at some of the positions taken in this discussion by Bro. Reddy, with regard to the powers of these Mission Conferences, as defined by the action of the last General Conference. He wished here, however, to say that he should vote for the admission of these Conferences, just as soon as he could see his way clear to do so legally, for he was in favor of their earliest possible admission.

The reason why the names of the Delaware and Washington Conferences only appear in the Discipline, is simply that these were organized soon after the session, and the others not till later, and after the publication of the Discipline, and hence they do not appear. If there is any force at all in this fact, it is on the other side, inasmuch as these two Conferences referred to, appear with the other Mission Conferences, and the point referred to on page 252 of the Journals, Res. 2, seems to settle the question, and shows clearly that these are Mission Conferences.

Bro. Pershing read also from p. 252 of Journal, second resolution; also from p. 388, 2d resolution,—which he thought showed clearly that these are Mission Conferences only, and must be, hence, under all the restrictions of such Conferences.

A motion to lay on the table the motion to refer, was made and lost.

E. G. Haven said he would confine himself to the point under consideration. He had no desire to enter now into a general discussion of this question. It had been referred to the Committee, and should be considered and reported upon by them. The question now is upon the reference, and he was opposed to it, because it was clear to his mind that these Conferences should be entered at once upon the roll. [Cries of "No! No! Not so clear to all," &c.] He continued, and asked, Why do we have a roll made and called at all? Evidently in order that the Conferences may by this means present the business they have to bring before us. The point made by some with regard to the Foreign Conferences does not apply to these cases, because the ministers laboring there appear in the Minutes of other Conferences at home, and their business can be presented through the home Conference to which they may belong. [Question by several voices, "How about India? How about Liberia? How about Germany?"]

Bro. Haven continued and said that though the names of these foreign laborers might not in every case be on the Minutes of home Conferences, there are other ways provided by which their business can be brought legitimately before this body, but with these Conferences under discussion the case is different. We are told by one of the Bishops that there is important business from one of these now awaiting the action of this Conference. It seems, therefore, important that they should go upon the roll at once, and then, though they may not all have representatives here, others may answer for them, and their business be attended to. He thought that this question of placing them upon the roll does not at all affect their right to representation.

Brief remarks being made by Bros. Harris, Porter and Olin.

J. P. Durbin moved that the Bishops be requested to report at their earliest convenience what they have done in the matter of forming Mission Conferences.

D. Curry said he was informed that the Quadrennial Address of the Bishops would give that information; he therefore moved, as a substitute, that the Bishops be requested to present their Address on Tuesday next, at 10 o'clock, A. M.

J. P. Durbin withdrew his motion, and that of D. Curry prevailed.

The President then called up miscellaneous business by naming Conferences. Pittsburg, local ministry, better organization; Missouri and Arkansas, the expediency of arranging the Annual Conferences into episcopal districts.

The following resolution was introduced by B. F. Gray, and referred to the Committee on "Revisals":

That the Committee on Revisals be requested to inquire into the expediency of organizing District Conferences in each Presiding Elder's District.

A. J. Endsley offered the following resolution, which was referred to the Committee on the Book Concern:

That the Committee on Sunday Schools and Tracts be in-

structed to inquire whether it is not practicable to so increase the number of books adapted to our Sunday School work, that the supply may in some proportion be equal to the demand.

S. H. Nesbit offered the following resolution, which was referred to the Committee on "Book Concern."

That the Committee on the Book Concern be instructed to inquire into the expediency of establishing a Monthly Magazine, something like the old *National Magazine*; and also of establishing a Monthly for our young people.

After some further business not of general interest the Conference adjourned.

THIRD DAY.

Monday, May 4.

Bishop Simpson in the chair.

After devotional exercises the order of business was the call of the Conferences on Petitions, Memorials, and Appeals.

Among the most numerous were petitions on Lay Representation and Conference Boundaries.

A. Lowry, of the Cincinnati Conference, presented the following resolution, which, on motion of J. M. Reid, was adopted, and referred to the Committee on Revisals.

Whereas, it has been the tendency of all churches, as their numbers, wealth, and respectability increase, to discriminate less and less between the saved and the unsaved, and to substitute rites, rituals and external services for spiritual religion; and whereas, our church has begun to develop the same tendency; and whereas, the provisions of our Discipline by which unconverted persons may be received into full connection, and children may be received in the same state if only they give evidence of a principle and habit of piety, open a wide door for crowding our churches with unsaved members; therefore

Resolved, That the Committee on Revisals be requested to consider the deep and solemn importance of so changing our Discipline as to grant all probationers free and constant access to the institutions and means of grace, and yet not admit them into full fellowship until they have professed to realize the rich blessing of justification by faith.

E. O. Haven announced the demise of Rev. George Smith, Reserve Delegate from Detroit Conference, and one of the first men sent to Michigan when it was almost an unexplored territory. Also, the demise of Father Crane, of the Michigan Conference.

Thomas Carlton presented the report of the Book Committee. Referred.

Resolutions were offered in regard to duplicate copies of the journals of Conference; on establishing a Mission Institute on the Pacific coast for educating Asiatics; that a special committee be appointed on periodical literature of the church, which occasioned a little discussion, it being the opinion of some to refer the matter to the Committee on the Book Concern, and it was so decided. Further resolutions were offered, on the expediency of attempting to improve the educational interests of the church by a general plan of organization; on a form of "Pastor's Report to the Quarterly Conference;" on the Order of Business in Quarterly Conferences; to make stewards elective by their respective churches.

W. H. Ferris, New York Conference, announced that the Board of the S. S. Union at its last meeting in the city of New York, passed a resolution expressing their high appreciation of the services of D. Wise as Secretary of the Society and editor during the past four years.

A resolution was offered on the expediency of striking out the word "both" in paragraph II, section V, page 236, of the Discipline, and inserting the word one. Also of striking out the words "to be" in paragraph VII, same section, and inserting the words *one of whom shall be*.

Resolved, That the Committee on the Sunday School and Tract Societies be requested to inquire into the expediency of blending these organizations.

D. Curry presented the Central Centenary Committee report. J. M. Trimble presented the report of the Trustees of the M. E. Church, upon which a special committee of seven was appointed.

Further resolutions were offered, changing the wording of the 2d answer, line 7, in chap. 3, sec. 1, on Building Churches, p. 261, by inserting after the words houses of worship, "to determine the site—to secure the ground," &c.; to alter the answer to question 5, p. 56 of Discipline; in reference to delivering to each annual Conference a copy of all the General Minutes and the Journals; on the use of tobacco; to make preachers on trial, when placed in charge of a circuit or station eligible to Deacon's Orders; establishing Court of Appeal in the interval of the General Conferences to try cases involving moral character; incorporating the Church Extension Society and the work of the Freedmen's Aid Society; on the subject of withdrawals; expunging from Discipline item second of answer to question third, 2d sec. chap. 2, part 1, on p. 39, (withdrawn).

FOURTH DAY.

Tuesday, May 5.

Conference called to order by Bishop Clark.

After devotional exercises and the reading of the Journal of yesterday, the Chair announced the following special committees:—Rules of Order, Pastoral Address, State of the country, Expenses of Delegates, Scandinavian Work, Temperance, Bible Cause, American and Foreign Christian Union, Seamen, Organization of Local Preachers, Centenary Report, Trusteeship of the M. E. Church, On the Use of Tobacco.

The regular order of the day was then taken up, a large number of Petitions, Memorials and appeals were presented, chiefly in reference to Lay Representation and Conference Boundaries.

Bishop Simpson read the Quadrennial Address, published elsewhere; after which it was resolved to print eight thousand copies.

Resolutions were then offered on the Pestalozzian Methods of Instruction; rules for the better government of our seminaries, amending Discipline, part II., sec. 3, and I., p. 53; election of Trustees by male members instead of Quarterly Conference; establishment of Supernumerary relation; requesting the plans of the Bishop on Conference Boundaries; that Book Concern be instructed to furnish copies of our periodicals to certain public Libraries; plan of Ministerial support where funds are not obtained by rent or sale of pews; the propriety of adding to Discipline a clause making certified members amenable to the society where they now reside; that pastors notify removal of members to pastors; powers and duties of Leaders' Meetings; changing phraseology of Discipline in reference to army, navy and hospital Chaplains; on certificates of membership; that a Bishop be chosen for a

definite number of years, and installed without imposition of hands; making *The S. S. Advocate* weekly; that Roman Catholic priests desiring to unite with our church be recognized as prescribed in Answer 1st of Discipline; arranging Discipline that everything on same subject will appear in same section and chapter; plan for Lay Representation, (referred); Expenses of Delegates; that the answer to question 3d, sec. II., Part II., p. 90 of Discipline, be changed from "For every term not exceeding four years, after which he shall not be appointed to that same district for six years," to "For any term not exceeding six years, after which he shall not be appointed to the same district for four years;" that the time of holding General Conference be changed from May to June; reception of delegates of annual conferences; that laymen equally with clergymen be constituted eligible to election by the General Conference as Book Agents at New York and Cincinnati.

FIFTH DAY.

Wednesday, May 6.

Conference was called to order by Bishop Thomson, and, after the usual preliminaries, the unfinished business of the preceding day was resumed.

Several resolutions were offered, among the more important of which were certain proposed modifications in the Discipline.

W. H. Goode, of the North Indiana Conference, offered a resolution, rejoicing in the policy of the United States Government in regard to the settlement of existing troubles with the Indians, and recommended the organization of the semi-civilized tribes west of Arkansas into a State or Territorial government.

J. L. Smith, of the N. W. Indiana Conference, offered a resolution requesting the judgment of the Bishops in regard to the election of one or more Bishops during the present session of Conference, which after some debate was laid on the table.

J. C. Reed offered a resolution in reference to church architecture.

Further resolutions were offered on establishing a system of colportage; on organizing Sunday Schools into missionary societies; and on Episcopal districts. On this last a spirited debate arose as to whether the subject of the organization of Episcopal districts should be referred to the Committee on the Itinerancy or the Episcopacy. It was decided that the subject pertained primarily to the Itinerancy, with the understanding that, if such districts are ordered by the General Conference, their composition and the appointment of the bishops thereto will be the work of the Episcopacy Committee.

B. N. Spahr, of the Ohio Conference, offered a resolution that the conduct of the New York and Cincinnati Book Concern shall be entrusted to an agent and an assistant, one of whom shall be a traveling preacher, and the other may be a layman.

R. S. Foster presented the report of the Committee on the Mission Conferences, which was as follows:—

The Committee, believing that the disabilities should be removed from the Alabama, Delaware, Georgia, Holston, Mississippi, South Carolina, Tennessee, Texas, Virginia and North Carolina, and Washington Conferences, recommend that they be invested with the full rights of Annual Conferences.

Provided, that this action shall not be construed so as to affect or determine anything with respect to the question of their previous status.

We recommend, second, that the brethren standing at the door of this body, with certificates of election as representatives from the fore-named Conferences, be invited to seats, at once, on the floor of this Conference, and to participate in all its deliberations, to speak on all questions, offer resolutions, and do all other things, and have all other rights which any member of this body may have and do, *except vote*.

The Committee, not agreeing on the question of the right of these representatives to vote, desire further time to prepare their report on this subject.

L. R. Thayer moved to amend the first resolve by omitting the proviso. He made an able speech showing that the right of representation inhered in an Annual Conference, according to the Discipline, and that no minister, once received into full connection could be disfranchised by any transfer to another Conference at home or abroad.

W. Reddy offered a substitute covering the same ground, which he advocated in a powerful address. After some further debate the question was carried over to next day.

Revised rules of order being adopted, the Conference adjourned.

SIXTH DAY.

Thursday, May 7.

The debate on the Washington and Delaware Conferences occupied the entire session, a report of which we shall give in our next.

REV. STEPHEN H. TYNG, JR., made his first appearance as a preacher in Boston on Sunday last, occupying the pulpit of Park Street in the morning and afternoon, and the Old South, for the Y. M. C. A., in the evening. His text at the latter place was, "They saw no man save Jesus only." It was a noble exposition of the doctrine of faith in Christ, and Christ alone, as our only hope of salvation; and was listened to by an immense audience, whose earnest attention was given to the eloquent young divine, from beginning to end.

CROWDED OUT.—A great quantity of matter has been crowded out this week, which we hope to publish in our next.

MUSICAL ENTERTAINMENT.—We call particular attention to the notice of the Musical Entertainment in our Church Register.

TILTON'S STATIONERY.—We recommend our friends from the country and elsewhere, who wish a nice article of initial note paper, put up in handsome and ornamental boxes, to call on Messrs. Tilton & Co., 161 Washington Street.

THE BEST AMERICAN ORGAN TO BE GIVEN FOR THE BEST AMERICAN STORY.—The Publishers of the new "Price Story Monthly Magazine" offer as premium for the best moral story, one of S. D. & H. W. Smith's American Organs, valued at two hundred and twenty-five dollars. This generous award will be made by a committee of literary gentlemen. Authors will address "PRATT BROTHERS, Publishers, 34 Cornhill, Boston," for particulars.

The Christian World.

MISSION FIELD.

Glorious News from India.—Dr. Johnson, in writing to our Mission Rooms, New York, gives the following account of a revival in the vicinity of Shahjehanpore, India. Read it and praise the Lord for what he is doing:

I have just returned from an itinerating tour, in which Bro. Judd accompanied me. We went to some villages from which several persons have been attending church for some months past, and had become very interesting inquirers, desiring to be baptized, and received into the church: but I thought it best not to be in a hurry, and also that they should be baptized in their villages, with the hope that their families might be baptized with them. And, blessed be God! we were permitted to administer the ordinance to eighty-seven persons, and with two or three exceptions the husband, wife, and children came together. The leading spirits in the whole movement are men of high caste, respectable families, and are landholders. The most of them, however, are from a low caste, but are superior to their caste generally, are farmers, and support themselves comfortably. They live in three different villages, in each of which we need and should have a little chapel and school-house and a native preacher, and also a house for him to live in. A good part of this the people will meet, but still they cannot get on without help, and they need to be looked after and taught every day. After returning we baptized twelve of the orphan boys, making a total of ninety-nine baptisms within two weeks, which is a much greater work than my poor weak faith allowed me to look for in such a short space of time during my stay in India. I am truly thankful, and hope that the day may not be far distant when thousands shall be born in a day.

Burmah.—Our Baptist friends are prosecuting their mission work in Burmah with great success. Mr. Cross, one of their missionaries, writes:

The reports from the jungle are far more interesting than they have been at any time since 1862. All parts of the field have been thoroughly visited by the traveling preachers, and these are, for the most part, the ordained preachers. There were six ordained men at the meeting, and they report something over three hundred baptisms. The destitute churches are again asking for preachers, and rebuilding their fallen-down chapels; and heathen villages are also asking for teachers. The old days of Toungoo seem in some measure to be returning. A vast field is opening to the east of us. We see how inadequate are all the means of men and money which we now can command.

A Reply worth Remembering.—In a Christian family, near Amoy, China, a little boy, the youngest of three children, on asking his father to allow him to be baptized, was told that he was too young; that he might fall back if he made a profession when he was only a little boy. To this he made the touching reply: "Jesus has promised to carry the lambs in his arm. As I am only a little boy, it would be easier for Jesus to carry me." This logic of the heart was too much for the father. He took him with him, and the dear one was ere long baptized. The whole family, of which this child is the youngest member—the father, mother, and three sons—are all members of the Mission Church at Amoy.

What are we doing to save the Heathen?—Christian friend, what are you doing to save the heathen? A brother writes to the Mission Rooms, New York, this: "At the most, we suppose our work for the salvation of the nine hundred millions of heathen who never heard of Jesus is not receiving ten cents each from our members.

Now I know a man who has given \$50 a year, and more, for work among the heathen, besides doing about his share of the home work. He has creditably supported a family of eight children, and at no time in the twenty-six years, since he began this course, has his income been more than \$1,000, or averaging say \$700, and nearly all of it the fruit of his daily labor. If he had no family to provide for he could as easily furnish \$800 for the heathen this year as he now does the \$75 which he is in the way of doing.

Is it so!—we are not giving ten cents per member annually to save nine hundred millions of heathen—is it so, brother, friend! Go to your knees, and pray for light to guide you in your duty to the heathen.

Cheering News from the Mission Fields.—The Lord is greatly blessing the labors of Christian Missionaries in nearly every mission field throughout the world. Good tidings from China, India, Germany, South America—everywhere souls are converted and saved. Let the church give thanks and praise God, and increase her contributions to sustain this glorious work.

CHURCH INTELLIGENCE.

Methodist Episcopal Church.

The Banner School.—The following note from Mr. A. B. Bessey, Superintendent, claims pre-eminence for the Pleasant Street Methodist Sunday School in New Bedford:—

In noticing the Tremont Temple school in your journal, lately, you say it embraces a membership of 808, with 55 classes and 65 teachers, etc., "being the largest school, you suspect, in Boston or New England."

I have looked in vain for some one to come forward and correct the supposition in regard to the Temple school, but as no one appears, I am inclined to believe that you are not far from right. If you will take the trouble to call at Pleasant Street, on some bright spring morning, and look in upon our school, you will see, we think, just the most beautiful sight that can greet the eye of men or angels.

Ours is not a children's school merely, but old and young are seen together, hand in hand, sealing the mount of God. If you will examine our records, you will find that though we revise our class books—nearly every quarter, we have now 884 names on our register—nearly a hundred more, you will perceive, than the school at the Temple. The last time we transferred the names we removed over forty from our register (most of them from the Infant Department), but notwithstanding these frequent removals our school has continued to increase through the coldest weather of this cold winter.

Our school was never more interesting than now, and is still increasing in interest. If God be with us in the future as he has been with us in the past, we ought by midsummer to number 1,000 strong. May the Good Shepherd give us grace and wisdom so to feed the flock which he has placed under our watchcare, that when we shall be transferred from the school below to the school above, we may be able to present ourselves with the little ones, exclaiming, "Here am I, and the children that thou hast given me."

Church Extension in Providence.—R. L.—Rev. J. Livesey sends the following interesting letter:—For many years the conviction has been deepening in many minds that the M. E. Church ought to do more than it has been doing for the evangelization of the northern section of this city. Several

years since, a feeble effort to meet this demand upon her was put forth, which proved a miserable abortion. Strong, and even model M. E. Churches have sprung up in the central and western parts of the city, and something has also been done in South Providence; but the northern part of our city has been left entirely to other churches, who have industriously improved their advantage, by organizing and establishing new churches, and laying a broad foundation for future influence. During the past year, however, the subject has been agitated anew, and plans have been devised for church extension. Late in the month of February last, an engine house, located on Mill St., was found unoccupied, and the use of it secured for a Sabbath School and for meetings. Arrangements for this purpose were perfected, and the school was organized on the Sabbath before the late session of our Conference. So encouraging were the indications, so large the attendance upon the public and social services of that day, and so general the interest manifested in this new movement, that it was decided to request the appointment of a preacher, and the recognition of the new mission as a charge, at the approaching session of the Conference. The subscriber was accordingly appointed to the North Mission, (which has since taken the name of Asbury Mission,) and entered upon his labors a week ago yesterday. Yesterday, April 13, the church was organized with a membership of 26 in full connection and seven probationers. Our Sabbath School numbers more than 100 on its register, with a library of more than 300 volumes, generously donated by the M. E. S. S. Union, and the Sunday School Society of the Mathewson St. Church. Already the blessing of God has most signalized attended this enterprise. Several persons have been converted, and our congregations are large and respectable, so that already it is manifest that the place where we meet will soon be too strait for us.

Edgartown, Mass.—Mr. H. Vincent writes: "Among the many gracious revivals with which this town has been favored, perhaps no one has been more refreshing than the one now in progress here. In this good work all the three churches of the place have shared more or less largely. Quite a number of the converts have been ship-masters, and otherwise men of prominence. In the three congregations I think one hundred or more persons have professed conversion. In the Methodist church alone rising eighty persons have asked for prayers, some of them to be sure backsliders—but most of the entire number have been brought to rejoice in a sin-spending God. Our beloved pastor, Rev. A. J. Church, has labored most indefatigably, and by his pulpit ministrations, and daily efforts for the salvation of souls, has grown more and more in the deserved love and esteem of the people of his charge."

General Conferences.—There have been, previous to 1863, fourteen General Conferences, constituted like the one now assembled. Prior to 1812 there were assemblies of all traveling ministers, and were called "General" to distinguish them from the more local gatherings called "Annual" Conferences. As early as 1796, as another table in this issue shows, we had 293 ministers. The ratio of clerical increase was large in even those early days, and it was evident that a Conference "General," in its primitive sense, would soon be a very unwieldy body.

We accordingly find in the Journal (1, 34) of the General Conference of 1800, dated Thursday, May 8th, the following entry:

Bro. Folleson moved, that whereas much time has been lost, and will always be lost in the event of a General Conference being continued; and whereas the circuits are left without preachers for one, two or three months, and other great inconveniences attend so many of the preachers leaving their work, and no real advantage arises therefrom,

"Resolved, That instead of a General Conference we substitute a delegated one."

Negated.

On Monday, May 9, 1808, the New York, Eastern, Western and South Carolina Conference submitted to the General Conference a memorial upon the subject of Delegated General Conferences. After mature deliberation it was provided that "The General Conference shall be composed of one member for every five members of each Annual Conference, to be appointed by seniority or choice, at the discretion of such Annual Conference."

In 1816 the ratio of Representation was changed to "one for every seven." In 1836 the ratio was again changed to "one for every twenty-one." In 1856 the ratio was made "one for every twenty-seven," and, in 1860, one for every thirty, which ratio still remains.

Accepting the Christmas Conference of 1784, in which the Methodist Episcopal Church was formally organized, as the first General Conference, the following table exhibits the series:

GENERAL CONFERENCES.			
No.	Date.	Seat of Conf.	No. Ministers.
1	Dec. 24, 1784	Baltimore.	
2	Nov. 1, 1792	Baltimore.	
3	Oct. 20, 1796	Baltimore.	120 present.
4	May 6, 1800	Baltimore.	
5	May 7, 1804	Baltimore.	107 present.
6	May 6, 1808	Baltimore.	129 present.

Here begins the new series of

DELEGATED GENERAL CONFERENCES.				
No.	Year.	Seat of Conference.	Ratio.	No. Del.
1	1812	New York.	5	90
2	1816	Baltimore.	5	104
3	1820	Baltimore.	7	85
4	1824	Baltimore.	7	133
5	1828	Pittsburg.	7	125
6	1832	Philadelphia.	7	199
7	1836	Cincinnati.	7	145
8	1840	Baltimore.	21	143
9	1844	New York.	21	179
10	1848	Pittsburg.	21	150
11	1852	Boston.	21	178
12	1856	Indianapolis.	21	218
13	1860	Buffalo.	27	221
14	1864	Philadelphia.	30	216
15	1868	Chicago.	30	230

*Approximate, at earlier date.

—Daily Advocate.

Baptist Church.

The Boston Baptist Bethel celebrated its Twenty-third Anniversary Sunday evening, at the spacious and beautiful sanctuary, corner of Hanover and North Bennett Streets, Rev. Dr. Eddy presiding. The receipts for the year, from all sources, \$2,500. The amount added to the church for this period has been 128, 107 of whom have been by baptism. Twenty-six Sabbaths in succession, additions on public profession of faith in Christ have been made. Those centres of usefulness, the old place of worship and the Mariners' Exchange, have

been kept open with frequent temperance meetings, and other manifold appliances for doing good. A reporter is also very usefully at work.

Baptists in Maine and Connecticut.—There are in Maine thirteen associations, containing 267 churches, with an aggregate of 19,906 members and 177 ordained ministers. A few of the churches are large, as Nobleboro', with 410 members; 2d St. George, 351; Free Street, Portland, 360; 1st Portland, 351; Eastport, 300. But a large portion of the churches are small, and there are 76 with less than thirty members each. This accounts for the discrepancy between the number of ministers and that of the churches; as some ministers supply more than one church, and some churches are unable to sustain a minister at all. Considerable effort is made to assist the smaller churches. The amount expended last year for this purpose and for other missionary efforts, was \$2,764.

There are in Connecticut seven associations, containing 112 churches, with an aggregate of 18,530 members and 81 pastors; eight churches have more than 400 members each. These are, 1st New Haven, with 787 members; 1st Hartford, with 729; 2d Suffield, 621; Union, Mystic River, 597; Hartford South, 596; 2d Danbury, 450; 1st Waterford, 410; and 1st New London, 407. There are also seven churches with between three and four hundred members each, and seventeen with between two and three hundred each. The amount spent for missionary efforts in the State during the last year was \$2,365.

Protestant Episcopal Church.

The seventy-eighth annual convention of the Protestant Episcopal Church in the Diocese of Massachusetts began on the 6th inst., at 10 o'clock, in Trinity Church. Rev. Dr. Huntington preached the annual sermon. Right Rev. Manton Eastburn, Bishop of the diocese of Massachusetts, delivered his annual address, in which an interesting detailed account of his official acts during the year was given, and reference made to the decease of Rev. Charles Burroughs, D. D. The Bishop has confirmed during the year 802 persons, admitted four to deacons' orders and two priests; he also consecrated two churches. In addition to the history of his diocese, Bishop Eastburn referred in feeling terms to the death of three Bishops, namely, Bishop Scott, of Oregon, Hawkes of Missouri, and Hopkins, the presiding Bishop of the church.

Congregationalist Church.

Twenty-one members were admitted to the Berkeley Street Church, Boston, by profession and five by letter last Sabbath. Among the former were six young men, all members of the same class in the Sabbath School.

Anniversary Week in Boston commences this year on Sunday May 24. It is announced that Henry Ward Beecher will preach during that week the annual sermon before the Ancient and Honorable Artillery. Anniversaries in New York will be held next week.—Congregationalist.

The following additions have been recently made to the membership of several churches in this vicinity. Framingham, sixteen; Cohasset, eight; Plymouth, sixty; Chicopee Falls, thirteen; South Dedham, thirty-three.

INCREASE OF PROTESTANTISM IN FRANCE.—At a meeting in Liverpool, recently, a strong appeal was made by the Foreign R. Burgess, rector of Upper Chelsea, on behalf of the Foreign Aid Society, for promoting the cause of Evangelical religion in France, Belgium, and Italy. The Rev. gentleman said the Government was dealing very fairly with the Protestant religion. The Free Evangelical Church was growing in numbers, owing to the increase of Protestantism in France. Since 1825 the Protestants had opened 150 new places of worship to contain the converts they had made from Popery. In Paris in 1825 there were only two Protestant places of worship; there are now forty, not including eight foreign chapels, so that in fact the whole of the Protestant places of worship were fifty-three. In the south of France at the period he referred to, there were only fifty Protestant churches, but since they had amounted to 300. In 1802 there was not a single Protestant journal in the whole of France to maintain and recommend the cause of true religion; now there were more than twenty of such journals in the country. He stated that if the society had the money and the means they could plant a Protestant congregation and church in every town in France, and he therefore strongly appealed for assistance, reminding the meeting that whatever was subscribed went directly to the support of the Continental Evangelicals. He also, before concluding, briefly referred to the work of Evangelization in Italy, of which he spoke in most hopeful terms. Mr. R. A. Macie, who spoke next, strongly supported the cause of the society, and the desirability of a more complete fraternization among the Protestant Churches of the Continent.

The Gospel in Portugal.

Don Angel Herrero de Mora, a Spanish Protestant, recently from the United States of America, has for some four or five months past been preaching the gospel in Lisbon. At first he commenced in a private house at Moedas; but, the congregation augmenting from day to day, he found it necessary to procure a suitable place of worship. A large saloon was met with at Jesu, the rent of which is provided by the congregation. At a week-night service in the first week of the past month, while in the midst of his discourse, and surrounded by five hundred persons, the preacher was interrupted by the entrance of a number of persons laughing, speaking in a loud voice, and turning his words into ridicule. Some members of the congregation who were near to the disturbers advised them to manifest seriousness and decency in their conduct; but they became more outrageous, and crying out more loudly insulted the minister, and rushed out tumultuously. Having gained the street, they threw stones at the windows, broke a lamp in the corridor, and made such an uproar as attracted the attention of the police. The disturbers then retired.

At the next meeting for divine worship the tumult was still more serious, and Senor de Mora complained to the Civil Governor, who directed that a guard should be placed at the door of the saloon. Three persons were arrested, one of whom, it is said, was a sacristan at the church of the Merces. But as the police force consisted only of two or three soldiers of the municipal guard and of the civil police, and the disturbers exceeded them in number, these precautions were evaded, and the preacher, fearing serious consequences in the midst of the enormous multitude gathered to hear him, withdrew himself; upon which the disturbers redoubled their efforts, and windows, shutters, and other things were destroyed in view of the police by some twenty or thirty persons who had combined for the purpose. Upon this, Senor de Mora complained to the American Minister at the Portuguese Court, and sought protection and satisfaction. This complaint has been formally received, and he has been advised for the present to suspend his public ministrations. It is stated that the Portuguese Government and the American representative at that Court are agreed that Divine worship as conducted by Senor de Mora shall continue to be celebrated, and indemnification made on account of the injury to property.

Protestant English and Germans have their several places of worship at Lisbon, and the Jews their synagogue. The laws prohibit persecution on account of religious belief. Civil and religious liberty, to an extent probably unknown in any other Popish country, are enjoyed by the people. And the signs of the times would seem to indicate the dawn of a bright day in Portugal, the light of which even her dark and degraded neighbor Spain will not long be able to exclude.—London Watchman.

OUR SOCIAL MEETING.

Our good brother C. F. W. has risen several times to speak, but, like the "impotent man," (only in this respect, however), some one has stepped in before him. He now has the floor, and will inform us how a Kansas Conference looks and works:-

I had a great curiosity to see if a Kansas Conference of the M. E. Church was like the N. E. Conference. The ministers from the large towns and the cities, with broadcloth coats and pale faces looked like New England men, but the ministers from the frontier with threadbare garments and weather-stained faces, and brown, hardened hands, looked unlike any ministers which I had ever seen before. I had the idea, before I came West, that only those who were not very "smart" came here as ministers, for I had heard of young men who were studying for the ministry, who would not go through a classical course, saying, "we know enough to go West." But there are some talented, well educated men here, and when to that is added deep piety, we have, in a pastor, all we could desire.

At Lawrence we have a pastor, formerly in the N. H. Conference, G. S. Dearborn, and he remains there another year. Here we have a minister who has been nearly twelve years in Kansas, Rev. R. P. Durall, a man who "delights to do the will of the Lord, and whose law is within his heart." His wife told me of their privations in their early days of Kansas life. I remember what she said about the first house they lived in. "When the rain came from the east, all the garments that hung on the eastern side of our one room had to be hung on the west side. If the wind was from the west, and it rained, everything had to go the east side; but," she added, "I was very happy that year."

The thirteenth session of the Conference met at Lawrence on March 25th. It was opened by Bishop Thomson with religious services and a few remarks.

The report on Lay Delegation had the following item: "Resolved, That we are in favor of Lay Delegation, and request the next General Conference to devise a plan for its introduction in an Annual and General Conference, and to go into operation as soon as practicable."

Bishop J. P. Campbell, of the African M. E. Church, was invited to address the Conference in regard to his work. He made a very earnest address. The numerical progress of that church was very encouraging, and he "rejoiced in the day, near at hand, when all the branches of Methodist shall be united in one."

The evening session was devoted to the educational enterprises of the Church in this State. Bishop Thompson, who presided, said in his remarks, that it was the duty of the church to take hold with all her powers upon her schools, asserting that it was the educated minds which were the leading minds.

The statistics showed a favorable increase in the old departments of the church. The membership has increased 2,158. The Committee on Education presented a report on present condition of Baker University at Baldwin City, which was very flattering.

Conference, to put this institution on a firm basis, resolved that \$10,000 be raised, by dividing it into 1000 shares of \$10 each. My heart ached to see those self-sacrificing ministers who have been on the frontier and have been struggling to serve the church amid great privation and even suffering, giving ten or twenty dollars. One minister's wife told me that her husband had given nearly a hundred dollars to that institution. "Why does he?" was asked by one who knew their circumstances. "The ministers are afraid the institution will go down if they do not give liberally," was the answer. "If I was rich," I thought, "I would endow that school, so that these poor ministers should not be so taxed year after year."

A report of the "Hartford Collegiate Institute" was presented, also of the "North Kansas Seminary." Dr. Hitchcock then addressed the audience on the Literature of our Church.

In the afternoon, Rev. Mr. Leonard, from Leavenworth, preached the Annual Missionary sermon. He has the name of being the greatest student in Conference.

Evening session was devoted to the subject of missions, one of the speakers being Rev. Dr. Crary, editor of *Central Christian Advocate*.

On the Sabbath there was a love feast, after which Bishop Thomson preached from text in Rev. x. 2, "Be thou faithful unto death, and I will give thee a crown of life." After the sermon four were ordained deacons. At Sunday School, at 11-2 o'clock, remarks were made by ex-Gov. Crawford and Rev. Mr. Durall. Rev. Dr. Hitchcock preached in the afternoon, and at close of sermon four were ordained elders. Prof. Satchwell preached in the evening. In all the churches in the place, excepting Episcopal, Catholic, and Unitarian, ministers from Conference filled the pulpits.

On Monday the business of Conference closed, and just after noon, the appointments were read, and it adjourned to meet next year at Leavenworth.

"Swinging round the circle" of our broad land, Sister Sarah A. Babcock will now give us a few words on the Normal and Training School in Camden, S. C.:

We now number twenty-five pupils. Rev. E. Miner, preacher in charge of this circuit, is associated with me in the school. We have pupils in the house from several districts—counties we would say in New England. They provide and cook their own provisions. It is novel to see the daughters coming, accompanied by father and mother, with the little mule-cart of provisions, meat, bacon and cow peas, and the scanty bundle of clothing and bedding. They ride on the mule-cart, and walk in turn. Some of the girls here have walked thus twenty-two miles, and camped out at night, sleeping in the woods on a bed made of pine boughs with their feet towards a blazing pine-knot fire. They dress in homespun cloth of their own manufacture even to the raising of the cotton, and dyeing the yarn with shrubs and ochre found in the fields. We hope to send these back at no distant day to be teachers upon the different plantations which they represent.

Our only means for carrying on the school have been an appropriation, commencing on the first of February of only fifteen dollars per month, designated as a part of the salary of one teacher, from the M. E. Freedmen's Aid Society, and the collections and donations—not large—which were given me during my visit at the North by friends in Massachusetts and Rhode Island. With these means we have been able to provide hominy for *ourselves* up to this date,—to furnish sparingly some of the rooms, to provide the school-room with temporary desks and benches, and to give the students fuel, room-rent, tuition, from their books, and the use of a small plot of land from which to raise vegetables for themselves. We should be glad to supply others who have applied for help with limited rations, and hope our friends who have promised to aid us, and others who have expressed an interest in our work will enable us to do so. Those who have a father or a mother to earn bread for them while here, are favored above many who are looking with ardent desire to the privileges of this school.

While as a whole the pupils do and promise well, there are individuals who display marked ability. One young man, now here, who never attended school until the present year, is pursuing successfully the study of grammar, geography and arithmetic, and writes well. He has uncommon energy, has pushed his way here from the rural districts, and supports himself, and this school with its especial opportunities is an unexpected good fortune to him for which he expresses gratitude nearly every day. He intends to teach during the summer vaca-

tion. Another, to whom Bro. Miner gave instruction during the evenings of less than one month, during that time advanced from the primer to become a tolerable reader, a good penman, and went through the fundamental rules of arithmetic. At the close of the month he was missing, and we hear from him as a teacher in North Carolina! On Bro. Miner's circuit are openings for eight or ten schools where teachers are not only greatly needed, but where they might be sustained in a plain way by the freedmen. We need help for the continuance of this school. I trust we shall have it.

Rev. A. B. Russell contributes a contrast in verse:

THE LAW.

Mount Sinai burneth with consuming fire!
And round its brow the law with terror flames;
Blackness of darkness with a tempest reigns;
A trumpet sounds, and voices of awful words;
Rings through the earth, and caverns of the lost,
Which all who hear would never hear again;
The thrilling words which strike with terror dumb;
The fearful hosts which throng the ways of sin;
The stern denunciation they cannot endure;
Which thunders from the tables of the law,
And if a beast the burning mount should touch,
"It shall be stoned, or thrust through with a dart."
So awful is the sight, that each alarmed stand,
Cries out exceedingly, "I fear and quake."

THE GOSPEL.

But ye who love the Saviour of mankind,
Have not to Sinai, but to Zion come.
Unto the city of the living God;
To the Jerusalem of heavenly rest;
To messengers of mercy near the throne;
To those whose names are registered in heaven;
"To God the judge of all," both quick and dead;
To spirits of the just most perfect made;
"To Jesus Christ the Mediator"—Lord,
To precious blood which washed our garments white.
If ye in Jesus evermore abide
Ye shall continue in the Father's love;
Then on the earth and in the world to come
Ye shall be joined unto the "Three in One."

THE FARM AND GARDEN.

Prepared for ZION'S HERALD, by JAMES F. C. HYDE.
Any person desiring information on subjects in this department will please address the Editor, care of ZION'S HERALD.

WORK FOR THE SEASON.

Peas. Sow, if you have not already done so.

Sweet Corn. It will do to put in a small patch of corn for early use. Crosby's early is the best variety we know for this purpose. In a week or two plant Burr's sweet corn, which is a larger and sweeter variety. Plant from time to time, so that after you once begin you can have green corn all the time until the frost comes. The best time to plant field corn is from the 15th to 20th of May, though we have known it do remarkably well when planted a good deal later. The best varieties with which we are acquainted are King Philip, Duton, Porter, and Early Canada. When manure is plenty it is a good plan to spread the ground over pretty well, and then manure some in the hill to start the corn.

Potatoes. Plant any time this month, though those early planted generally do better. Early Goodrich, Orono, Jackson White, Harrison, Garnet, Chili and Davis' seedling are among the most popular sorts. Don't seed too heavily. Cut the potatoes. If you have purchased any of the new wonder in the potato line, like the "Early Rose," cut in single eyes, and put only two in a hill. Some who have paid third dollars a pound for them have taken off the first set of sprouts and potted them, and forced the potatoes to throw out a new set. Propagating house or hot bed is necessary for the successful performance of this work. It seems to be better to change your seed potatoes once in a few years, though we cannot tell why. We have noticed that after planting one variety for many years there seemed to be a good many small ones, but when we procured potatoes from Maine of the same variety and planted them, the yield was very satisfactory. Plant your potatoes so as not to be obliged to hill up a great deal. If one can afford it let manure be spread and ploughed in, and also put in the hill.

Grass Land. Go over the grass land, especially that which was top-dressed last fall, and beat up with a hoe; or if the ground is dry enough so as to allow a horse to go over it, use a bush harrow; after which pick up all the stones, and other things that would interfere with the mowing-machine or scythe.

Manure may now be spread broadcast, and the land ploughed so as to be ready to sow with carrots, beets, and other root crops.

Grape Vines should soon be tied up to the posts or trellises where they are to grow this season. The buds are beginning to swell, and if the work is delayed too long, much damage will be done.

Evergreen Trees can safely be planted all through the month of May, and they will live if planted in June, though we do not think they do as well when planted so late. The Norway Spruce is an excellent evergreen to plant. The Hemlock is a splendid thing, but strange as it may seem, rather difficult to grow in open grounds. It makes a very fine hedge; in fact unsurpassed by any evergreen we know; but it sometimes suffers from the severe winters. The Siberian Arborvitae is a dwarf, compact, and hardy tree. The American Arborvitae has been extensively used for hedges, groups and single planting, but it is liable to injury during the winter. The White Pine is a fine tree, and were it not so common would be highly prized for ornamental purposes. The Red or Norway Pine is a fine ornamental tree, with dense foliage. It is not common, partly perhaps because it is difficult to transplant. We have seen it rise sixty or eighty feet high, with a trunk as straight as an arrow. When allowed to stand by itself it presents a dark, massive appearance. We would say to such of our readers as own a house with grounds about it, don't fail to plant a few trees each year, and among them some evergreens. If you suffer from sweeping winds from any direction, and want shelter protection for your buildings, orchard or garden, plant a belt of evergreens to the windward, and in a few years the object desired will be attained.

Vegetables that Should be Used for Family Use. Asparagus, which comes early, and is a great luxury. Beans, pole and bush, as well as white beans for winter use. For pole beans, the best are the Large Lima, Small Lima or Seiva, Horticultural, Red and White Cranberry. For early bush beans the early Mohawk, White's Early, and Early Six Weeks.

Beets. The Early Turnip for early use, and the same sown later, or Long Blood Beet for winter use.

Cabbage. Early York for very early use, Savoy for winter use. Perhaps a few of the Red Cabbage to be cut up and eaten raw.

Cauliflower—any good variety. It is always difficult to get seed that will produce good heads.

Carrots for early use. The Early Horn for winter use; the same sown later, or the Long Orange.

Celery should be raised by every one, for home use at least. The Boston Market, Seymour's Superb and Cole's White, are among the best.

Sweet Corn, of course, for several weeks in succession.

Cucumbers, Early Russian for very early use, Early White Spine, and Long Green, are among the best.

Egg Plant should be grown by all who are fond of it.

Lettuce, of course, for weeks in succession.

Melons, both Watermelons and Muskmelons.

Parsnips, Peas of the different sorts, early and late.

Potatoes, in sufficient variety.

Radishes, different sorts. Rhubarb, Squash, Summer Squash, Boston Marrow, Hubbard and Crookneck.

Tomatoes, to be eaten fresh and to be canned for winter. Turnips, both of the white flat varieties, and Ruta Bagas for winter.

Besides the vegetables we have referred to, there are many others that can be grown that will add to the comfort and pleasure of one's family; but they will be tolerably well off if they have all those we have enumerated. Seed of all these things can be obtained of any respectable seedsman.

Pruning. This work may be done to advantage to the trees from this time on to the first of July, though we much prefer the month of June for the work. Those who cannot muster up courage enough to saw off limbs covered with blossoms or small fruit, should attend to the work at once.

THE RIGHTEOUS DEAD.

MOSES H. WOODBURY died in Dunbarton, February 22d, in the 29th year of his age. Bro. Woodbury was a faithful and humble follower of Christ, much beloved by all who knew him. His death was not only peaceful but triumphant.

Also, in the same town, on the 9th of April, SUSAN S. WOODBURY, wife of Moses W. Woodbury, aged 57 years and 17 days. Sister Woodbury had been a member of the Methodist Episcopal Church thirty-four years, during which time she did much to advance the Redeemer's kingdom. When death called her to depart to be with her Lord it found her ready to go. And as she closed her eyes to all earthly scenes, the church felt as though it had lost one of its most worthy and substantial members.

W. B. OSGOOD.
Goffstown, N. H., April 27.

MRS. JULIA F. DOCKUM, wife of Mr. George N. Dockum, died in Wells, Me., Feb. 23, 1868, aged 38 years and 3 months. Sister Dockum gave her heart to God in her youth. In the year 1856 she was baptized by Rev. John Smith while living in Newburyport, and joined by the M. E. Church in that place, in which she continued a member till the year 1864, when she moved with her husband to Wells, and joined the Maryland Ridge M. E. Church, of which she continued a worthy member till death. When asked by the writer how she felt in view of death, she said, "It is all bright, I have finished my work. I have long trusted in Jesus, and he doesn't desert me now."

SETH MARTIN.

JUSTIN SEXTON died in Hampton, Feb. 28th, aged 78 years. Bro. Sexton was a kind and affectionate husband and father, and for many years a faithful leader in the M. E. Church in Haddam Neck Society. While decidedly a Methodist, and strongly attached to his own church, he had a large charity for all Christians. His heart was ever intent upon doing good. He was a true Christian gentleman, and loving peace; courteous and affable in his intercourse with men, a real friend of his pastor, and always ready to aid him in his work. As a business man he was upright, honest and true; every body had confidence in him. His loss in the church and community is deeply felt. He will be much missed in his family. His beloved companion is in very feeble health.

ABRAHAM HOLWAY.

THOMAS MONTGOMERY, a native of Ireland, died in Boston, Mass., Feb. 13, 1868, aged 66 years. In 1832 he joined the Bromfield Street M. E. Church of which he was a member at the time of his death under the ministry of Rev. Jacob Samborn. He was ever an acceptable and useful member of the church. For some months previous to his decease his health had been gradually failing, but his soul was daily coming into sweet and holy communion with God, so that he seemed to live constantly ready for his departure to the better land. Death came suddenly at last, for waking at midnight in great distress he called for a drink of water, which his wife, having handed him, he said, speaking to her, "God bless you, Jennie, my dear good wife, I can never pay you for all your love," and then sank quietly upon his pillow and slept with Jesus. How blessed the righteous when he dies!" &c.

W. F. M.

ALMENA FRANCES CLOUGH, only child of Cyrus and Lois Clough, died in Boston, March 29, 1868, in the sixteenth year of her age. She was a member of the church on probation, and of the Sabbath School, an ever faithful and affectionate pupil, as well as a very loving and devoted child. Some months before her death she gave her young heart to Christ, and received his love into her soul. She had looked forward with joyful anticipation to the last Sabbath in March, when she expected with others recently converted to be baptized; but her disease made no delay, and on Friday, March 27, feeling that she must soon die she sent for her pastor, and at her home, surrounded by her family and a few friends, she received the ordinance of baptism. It was an hour never to be forgotten. The soul of the sufferer was stayed on Jesus, and the light of heaven was reflected from her beautiful features. The Sabbath came on which she had expected to be baptized and found her still living, but those who watched beside her saw that she was already within sight of the gates of pearl. During her last moments she sent messages of love to the children of the Sabbath School with tender exhortation to them to give their hearts to Jesus and meet her in heaven, and also with affectionate thoughtfulness donated all the money she possessed to the school. Then, just before dying she sang, "Before the throne of God in heaven thousands of children stand," &c., bade farewell to all her friends, sent messages of love to the children of the Sabbath School, and then joined hands with the white-winged angels who were waiting for her, and at the Sabbath sunset went to be forever with the Lord. W. F. M.

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FAIRBANKS'

STANDARD SCALES.

These celebrated Scales received the

HIGHEST PREMIUM

AT THE

Paris Exposition,

in competition with THIRTY-FOUR other manufacturers from all parts of the world